

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God, Most
Gracious, Most Merciful*





'Whoever acts righteously, whether male or female, and is a believer, 'We will certainly enable him lead a PURE LIFE and surely 'We will bestow on such their reward according to the best of their deeds. (an-Nahl: 97)



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International Multidisciplinary Journal of PURE LIFE is an interdisciplinary quarterly English-language electronic journal. The scope of this journal is Comparative and Interdisciplinary Studies in Religion and Life, Lifestyles, Interreligious Dialogues and Advertising in Cyberspace; however, its focus is on “*The Meaning of Life and Pure Life in the Modern Age*”.

Promoting the level of scientific research related to the Humanities and the Meaning of Life, the International Multidisciplinary *Journal of Pure Life* seeks to facilitate and develop the relationship among researchers who are doing studies on humanities and divine religions.

Unlike predatory journals whose focus is on making money by the publication of works mainly written by university faculty members and charging authors under the name of APC, this journal welcomes all scientific standard papers in the scope of the journal from scholars, researchers and professors around the world and publishes articles for free regardless of religion, gender, academic rank and any other discrimination only upon the issuance of the letter of acceptance after peer reviews by two editors of the journal.

All required international standards have been considered to prevent any discrimination and create an open scientific space to fulfil the slogan of the Al-Mustafa International University, which is to have the authority on the international science and propagation, and production of science and software movement in the Islamic world. As of now, many of the editorial staff and authors who have published their articles in the journal are priests, Christians and followers of various religions and denominations.

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The journal is also indexed in 19 domestic and 28 international databases and benefits 162 reviewers from 28 nationalities. The first issue of The International Multidisciplinary *Journal of Pure Life* came out in 2015, and it has published 263 papers by 455 authors from 38 nationalities in 33 issues so far.

Row	About IMJPL	Description
1	Period of Publication	Quarterly
2	Type of Publication	Electronic
3	Language of the Journal	English
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5	The First Issue Published	May 2015
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8	How to Submit Articles	Through the Journal Website
9	Review Process	Double Blind Peer Review (Two Evaluators)
10	Standard Method of Citing Sources	APA
11	The Duration of Evaluation	Three Months
12	Cost of Evaluation	Free

Aims and Scope

Objectives:

1. Theorizing and Production of Science in the Field of Religion, Meaning of Life and Humanities under the Concept of **Pure Life**
2. Deepening and Promoting of Religious and Human Teachings in the Field of Meaning of Life and **Pure Life**
3. Analysis, Critique and Review of Important Ideas and Theories in the Field of Humanities and Life Meaning
4. Presenting Models and Applied Theories of Humanities in the Face of Contemporary Social Challenges and **Pure Life** in the Modern Age
5. Explaining the Basic Religions Ideas and Systematization based on it in Different Areas of Life
6. Explaining the Theoretical Foundations of the Islamic Republic and the Great Islamic Revolution of Iran in Relation to the Concept of **Pure Life**
7. Creating and Expanding the Scientific and Research Opportunities in Al-Mustafa International University with Emphasis on Teaching Education Life and Religion in Cyberspace
8. Scientific Defense of Religious Teachings and Ideas and Response to Contemporary Doubts in the Field of Meaning of Life and **Pure Life**

Policies and Strategies:

1. The Focus of Abrahamic Religions, the Thoughts and Ideals of Imam Khomeini, Imam Khamenei and the Discourse of the Great Islamic Revolution of Iran under the Concept of **Pure Life**
2. Observance of Moral and Legal Standards and Norms among the Abrahamic Religions
3. Attention to the Needs and Priorities of Research in the International Arena with a Focus on the Humanities and **Pure Life**
4. Emphasis on Using the Scientific Capacity of Non-Iranian Professors, Researchers, Scholars and Graduates of Al-Mustafa International University and International Scientific Institutions
5. Emphasis on Preserving the Originalities and Values of the Seminary and Adhering to the General Policies of the Islamic Republic of Iran
6. Respect for Natural People and Legal Entities
7. Observance of the Principle of Approximation of Monotheistic Religions and Denominations and Refraining from Raising Challenging Issues of Contrary to Unity
8. Interaction and Cooperation with International Scientific Centers and National and International Publications

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International Multidisciplinary Journal of PURE LIFE (IMJPL) and its publisher Al-Mustafa International University adhere to the principles of the Committee on Publication Ethics (COPE) and Best Practice Guidelines for Journal Editors and the Code of Conduct for Journal Publishers. **IMJPL** also follows recommendations contained in A Guide for Editors-in-Chief, Associate Editors, and Managing Editors.

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All authors participating in an article must be qualified to write scientifically. The order of inclusion of the names of the authors will be by their joint decision. Adequate participation of all authors in an article is also required; In such a way that the authors must read and confirm the final version of the article and submit it to **IMJPL**.

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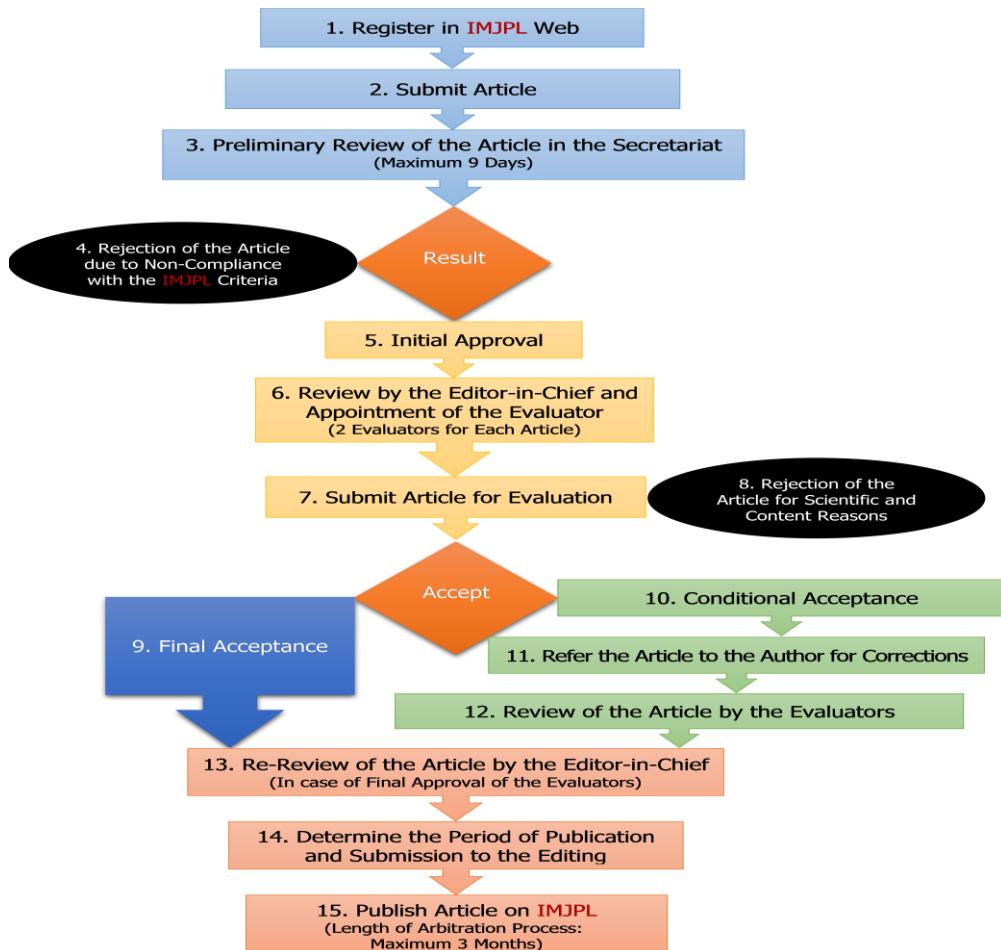
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Flow Diagram Evaluation

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A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **International Multidisciplinary Journal of PURE LIFE** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

Today research is considered to be a gate for expanding the borders of knowledge and plays an eminent role in human activities. Exploring humanities areas and Abrahamic religions can enable people to understand the human issues and difficulties to offer solutions for them.

The growing of different fields of knowledge demands discussions in more scientific areas. Today, Explaining a vast range of humanities Science areas and religions in global scope is a necessity.

International Multidisciplinary Journal of PURE LIFE with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

This interdisciplinary journal is published electronically and in each issue, approach is to deals with comparative studies in the field of religion and life. in every special issue, we are ready to publish scientific articles by scholars, researchers and professors around the world.

International Multidisciplinary Journal of PURE LIFE is published, every season, in a form of a electronic journal. Thanks to Al-Mustafa Journals Commission, **PURE LIFE** as the first international journal in Al-Mustafa International University is ready to publish the scientific articles.



ORIGINAL RESEARCH PAPER

The Educational Thoughts in Islam and Confucius School

Dr. Mohammad Kadkhodaei^{1*}, Prof. Ji Zeng²

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ARTICL INFO	ABSTRACT
Article History: <i>Received: 19 November 2022</i> <i>Revised: 01 February 2023</i> <i>Accepted: 13 February 2023</i>	SUBJECT AND OBJECTIVES: Education has a special place in the perspective of Islam and the school of Confucius. Although there are some differences in both schools, in terms of goals and motivations of education, the numbers of the audience and the methods of creating motivation, the two schools are significantly similar. It is through the comparison of the education in both schools that the reader will be enlightened to judge about the importance of education and acquire the deeper knowledge.
Key Words: <i>Educational Thoughts</i> <i>Islam School</i> <i>Confucius School</i>	METHOD AND FINDING: The author first the different understandings and goals of the term education in both educational systems, then he begins the article with exploring the ways in which these two schools treat the educated audience; Finally, it elaborates the status of morality in the implementation of education. Both schools of thought believe that not any science is not suitable for teaching. While Islam emphasizes that education is obligatory for every man and woman, the Confucian school, believes that the content and method of education cannot be the same for everyone; but education should be designed based on the talent and interest of learners.
	CONCLUSION: Islam and the school of Confucius consider the study of thoughtless sciences to be worthless and harmful. They see asking questions as the key factor to awareness. However, addressing issues related to education in Islam and the Confucian school will lead to a better understanding of the various dimensions of education and consequently mutual understanding of Islamic civilization and Chinese educational culture.
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	NATIONALITY OF AUTHOR (China)

Introduction

In today's world, the importance of science and education has become a kind of public consensus. All countries around the world see education as an important way to improve the quality of knowledge among the public and to promote and develop the economy.

Throughout human history, great civilizations have always attached special importance to education, and education has played an important role in the development of these civilizations. This article focuses on educational thoughts in Islamic and Confucian civilizations.

The relationship between China and Persia has a long history, the two countries attach a great importance to education and knowledge. They both play a significant role in the world's scientific and cultural development.

Confucianism is also known as a religion called Confucianism by some scholars. The Banning a hundred schools of thoughts and exclusive dedication to Confucianism era began since the Western Han Dynasty Empire, it has always been the feudal society of orthodox ideology, and it still has an important impact on Chinese people ideology in China and its surrounding areas. Confucianism refers to the Confucian school of thought; it was founded by Confucius, the great thinker of Spring - Autumn Dynasty.

Confucian school, according to history promotes the theory of "Education without discrimination.

Based on both schools' point of view, this article discusses some issues such as the goals of education, the scope of education audiences, the importance of thinking and learning simultaneously, the relationship between knowledge

and practice, the definition of the teacher and the importance of scientists, the place of ethical principles in education, and the importance of practicing the learned science.

The ambiguities and the questions arising from the two schools' point of view and practical reactions regarding different aspects of science learning and education have been answered in the article. Some questions such as:

- If the position and purpose of learning science is sacred or does it merely include material aspects?
- Does the audience of education include men and women?
- If the different social classes are in the same rank, or are there any classifications and conditions in this regard?
- To which extent does the educational content serve

material needs and how much attention is paid to spiritual needs?

- Do these two schools believe in teaching science without restrictions to anyone with any conditions, or do they consider the conditions, needs, merits and qualifications of the target audience in education?

According to each of these schools, is learning always valuable or it is valuable merely under certain conditions, if there are some conditions, what are these conditions?

Theoretical Foundations of Research

1. Giving Importance to Knowledge and Acquiring Knowledge

The texts and orders left over from Islam and the Confucian school show that both schools, attach great importance to acquiring knowledge and thinking.

Education is not only about improving the conditions of individual life; but also about social stability, national welfare and development, as well as human civilization and progress.

Islam respects logic, pays special attention to education, and always emphasizes that Muslims should strengthen their Islamic culture and try to know God through thinking, so through learning they are able to recognize the legitimacy of their affairs. (*Imam Khamenei, 2011*)

Islam leads people from the darkness of ignorance to the light of knowledge and disappear the ignorance and savage habits to appear the promotion of cultural knowledge, so education is the only way to achieve this goal. Through culture and education, man becomes civilized. (*Jordac, 1959*)

2. The Beginning of The Quran and Command to Read

Allah in the first verse declared to the prophet emphasizes on the knowledge and the promotion of learning. In Holy Quran God states:

*“Proclaim! [Or read!] In the name of your God and Creator, He Who created * Created man, out of a [mere] clot of congealed blood * Proclaim! And your God is Most Bountiful * He Who taught [the use of] the pen * He taught man that which he knew not”. (*Quran, 96: 1-5*)*

The manifestation of this passage urges human beings to study and receive education in the first verse of Quran declared to the Prophet. During the Prophet era (AD 610-632), the content of the knowledge that the Muslim is mainly concentrated on is the Quran and Sunnah learning

practice, the understanding of the principles of Islam. The Quran also requires people to keep learning.

Islam's educational philosophy is not to remember the Quran's text by heart; but to encourage people to understand the content deeply and thinking over the great meaning of the verses.

The Holy Creator in another Verse states:

“Are those who know equal with those who know not? But only men of understanding will pay heed”. (Quran, 39: 9)

3. Training to Achieve Self-Construction Goal

Confucianism also attaches great importance to education. The Confucianism not only affects the development of Chinese civilization; but also had an impact on other civilizations, which includes

other national thinking and educational thinking.

The doctrine of the Confucian school is a comprehensive system of thought based on the foundations of a civilization that is the essence, concept and heritage of the Xia, Shang and Chu dynasties.

The basis of Confucianism consists of two aspects: “sacred inward” (内圣) and “royal appearance” (外王). That is, one should hold the virtues of a holy man and behave like a noble king. In other words, it refers to internal and external self-construction, including science and ethics. *The original Text is:*

是故内圣外王之道，暗而不明，郁而不发。

4. Giving High Status to Educators and Learners

Islam attaches great importance to the status of educators and the scholars

because they have the obligation to impart knowledge to others. In education, scholars play a very important role. Therefore, Islam attaches great importance to the status of scholars.

The prophet once said:

“The scholars are the successor of the prophets”.
(*Kuleini, 1968, Vol. 1: 34*)

This not only shows the importance of scholars in the Muslim community; but also indirectly requires the Muslim to respect the scholars. Islam also emphasizes the reward that scholars and researchers will receive in the present life and in the later world, as the prophet says:

“The scholar and the learner share in the reward. There are two rewards for the scholar and one for the learner, and there is no benefit for others who do not engage

in learning”. (*Majlisi, 1982, Vol. 1: 174*)

Confucianism emphasizes the unity of humanity and seeking of knowledge; both have a common logic and principles that educate people for their daily lives.

Moderation is one of the key subjects in Confucianism. Exaggeration in any matter is like excessing; one must strive to reach the equilibrium point in any matter in order to be able to make the right choice and minimize the losses. The role of both in the development of science and culture in the world is undeniable.

5. Contribution of Scholars in Achieving Goals

Islam and the school of Confucius defines a special and high position for scholars and whom seeking knowledge. In order to reach high spiritual

and material positions, one must pass through the channel of learning science.

Zi Xia who was a Literary disciple of Confucius states:

A skilled scholar can be in charge of an official.
(Yang, 1980, Part. 19, Chapter. 13)

Zi Xia who was one of the Confucius disciples generalized and collected Confucius basic purpose of education. The understanding of this statement has always been controversial in the history of Chinese culture. But the traditional understanding is still in such a way that Confucius believe that for educational purposes, the learning and the official system are contacted up or even they are closely related.

The basic meaning that can be acquired from the above statement is the importance of seeking the high official rank. If one has the spare capacity

to learn; so, he must seek learning, and if he has more spare capacity, he must seek to get a high official rank.

The idea of “A good scholar can become an official” later became the Chinese feudal society’s general concept among people. This concept has been presented in the construction of social and political system and to pursue the imperial examination system for thousands of years.

During the time, the countless ordinary Chinese civilians through reading and imperial examinations embark on carrier with the official fame. The outstanding scholars in pursuing the practice of Confucius’ self-cultivation, family harmony, country management and world peace (The original text is:

欲治其国者，先齐其家。)

hoped to be able to complete the ideal of Inheriting the

Sage's knowledge, initiating peace and security for all ages. (The original text is: “为往圣继绝学，为万世开太平。”)

Some people pursued different goals in practicing Confucius lessons such as making their own superior life or bringing the honor to the ancestors or the family name. However, the intention of Confucius is that the knowledgeable people after acquiring knowledge should use their own knowledge to contribute the development of the society. (*Fang, 2012: 146*)

6. Negation of Tribalism and Emphasis on Meritocracy

In Confucian concepts, being successful in learning or higher learning (学而优) is achieved when one attains the position of “gentleman” (君子 : Junzi) (Means Man of honour ; Man of noble Character),

a good understanding of religious etiquette (礼而:Li) and know how to lead the country and people with the rites of religion and morality (道之以政), in the hope that society will be in balance (和 : Harmony) and people can experience security and prosperity (小康: Xiaokang) (Confucian near-ideal state of society) to achieve the goal of appointing government officials from trained scholars (学而优则士).

It goes without saying that such criteria for selecting officials objectively lead to a confrontation between the learners of mental work and the physical workers, and also lead to the logical and the real conclusion that mental work is superior to physical work.

Like the despicable notion that is reflected based on a famous statement, “all jobs are despicable and the only

right way for choosing a deserved job is based on the amount of knowledge applied in the job" (The Original Text is:

万般皆下品唯有读书高：所有行业都是低贱的，只有读书入仕才是正途。It means: Nothing is more important than learning) The notion that has influenced the people's choice of life in China from ancient times to the present day.

Material and Social Goals

The purpose of Islamic education is not only including the moral and spiritual aspects; but also it contains the social and material aspects of the life. Islam gives very much emphasis on the importance of ethics and its significance for the development of ideas, ethical principles, and all aspects of life. (*Dodhiya and Ghanbari, 2022: 138*)

Islam attempts that Muslims through education can follow an independent social life without relying on others. As The Quran says:

"And mobilize as much as you can from the ready forces and horses, you may frighten the enemy of God and your enemy, and others besides them whom you do not know, and God knows them. And whatever you spend in the way of God, the reward will be returned to you, and you will not be wronged". (Quran, 8:60)

Allah will never allow his enemies to have any way to control us, so we must be educated so that we can be independent in all respects of life. The ultimate goal of Islamic education is to shape the perfect personality, so close to Allah to make human become the best of Allah's creature.

Generally, in Islam, the goal of education is to cultivate knowledgeable people in order to maintain, advocate and promote Islam, while at the same time understanding the human's ability to be competent as Allah's ruler on the earth (Caliph). At this point, it is clear that Islamic education has a clear religious point of view in the concept of education.

In addition to the general sense of human produced knowledge and life related knowledge, Islamic education is directed to the inner world of human, so through the concerns of the inner world of human, education leads human to what is beyond the faith.

1. The Reaction of People to Learning Science is not The Same

Confucius believes that the people are divided into several levels in terms of

learning and acquiring knowledge: The highest level includes those people who have been wise from the birth (生而知之者). A level lower includes those who try to find a way to acquire knowledge, they learned it and then became a scientist (学而知之者). Again, a level lower includes those who encountered problems during their own career, so they inevitably sought to acquire knowledge (因而学之者), and the lowest level includes those who due to lack of knowledge face difficulties; but they are still not willing to acquire knowledge (因而不学者); (Yang, 1980, Part. 16, Chapter. 9) But Confucius says of himself:

I was not among the first level, I was not a wise man from birth; but I was very interested in ancient culture, so I tried to learn it.

(Yang, 1980, Part. 7,
Chapter. 20)

2. The Limitation of Learning Science Before Confucius Reformation with The Idea of Public Education

Throughout history, Confucius was one of the first promoters of public education for all categories of society. His students were not divided into noble and rich nor the poor. His only condition for teaching was the learner's desire to learn.

Confucius states:

There should be no social distinction in attaining education. (有教无类).
(Ibid, Part. 15, Chapter. 38)

The object of education is training a group of people who are educated.

Confucius lived in the era of the Spring-Autumn Period, when China was in the era of slavery society, the broad

masses of the lower classes of the community worked very hard for survival every day, and are subject to the oppression of slave owners and nobles. Even if these civilian children eager to learn; but learning is limited to the nobles of the government (The original Text is: 学在官府 : Learning in the feudal official), there is no school for common people, there is no teacher, only the noble children are allowed to receive education.

In Confucius era in which it had already ended the Spring and Autumn period, the number of the official schools decreased and the private schools were about to break out.

Confucius issued a declaration of “provide education for all people without discrimination”. Chinese history has different interpretations of this concept;

but in general it is said that people who receive education should not be classified as different classes.

Confucius was pioneer in establishing private school, in face of social reality, he changes the idea of education for governmental officials into education for common people, so widely received disciples and refused nobody to join him. Any person who was willing to study, regardless of being rich or poor, or even come from any other country, had the right and the opportunity to receive education.

Confucius states:

Whoever is willing to give me ten or more pieces of dried meat, I've never refused to teach him.
(Yang, 1980, Part. 7, Chapter. 7)

So with such a tolerant master who was willing to

teach, there was an endless stream of the learners.

Finally, Confucius trained more than three thousand disciples throughout his life. Anyone who was willing to study in good faith, regardless of his past experience and performance, Confucius accepted him and even treated all disciples equally.

3. Obligatory Learning in Islam for Men and Women

Islam not only does not oppose women's education; but also emphasizes that learning is their duty. Prophet Muhammad states:

“Seeking knowledge is obligatory on every Muslim man and woman”. (Kuleini, 1968, Vol. 1:30)

Here the Muslims, including men and women. The particular emphasis is on learning regardless the learners are men or women and even their

vocation. Thus, Islam regards education as the basic right and duty of mankind.

In the early days of Islam appearance, the Islamic legal rules confirm the equal rights of women and men in enjoying education. This contrasts sharply with educational ethics such as “women have no talent” and “women are the source of evil”. Apart from the education of secular knowledge in general sense, Muslim women also have to receive religious education and study the Islamic doctrines and law.

So in the history of Islam, there have been many famous female scholars. Islam emphasizes not to impart knowledge to those who are not suitable to acquire knowledge. As the Holy Prophet said:

“The teacher who tries to teach knowledge to the incompetent is like one who hangs jewels, pearls and

gold on the necks of pigs”.
(Ibn Majah, 2013, Vol. 1: 224)

The Quran says about these people:

“And like the disbelievers (in hearing the words of the prophets and while do not understand the meaning) he likes an animal to be called and he does not understand the meaning and hears nothing but a cry), the disbelievers are deaf, dumb, and blind; because they do not think over what they hear”. (Quran, 2: 171)

In addition, learning should not be restricted by other factors such as ethnicity, gender, religion, etc. Imam Ali said:

“Wisdom is the lost object of the believer, so seek wisdom even if it is from the hypocrites”. (Nahj al-Balagha, Wisdom. 80)

Such a claim allows Muslims not to deprive themselves of learning from others and to respect the Master regardless of religion or ethnicity.

Difference in Achieving Educational Objectives: How to Encourage Scholars?

Islam emphasizes both present life and the later life at the same time. It encourages the believers to seek knowledge with the goal of salvation to the later life. But it does not mean that we should give up the present life and only care about the happiness of future life. The happiness of present and future life must be linked together. If you do not pay attention to the happiness in present life, it is absolutely impossible to get happiness in the later life. According to the prophet Mohammed: "*The present life is to be cultivated for later life*".

It means that the present life is like a land farmed by peasants but the later life is the harvest season for peasants. If you do not build your life, you will not be able to build a happy life for your future life.

Imam Hasan said:

"Live for the present life as if you will be immortal and think about for your hereafter as if you will die tomorrow". (Hur Ameli, 1979, Vol. 12: 49)

In another example, Imam Sadegh said:

"One who leaves the present life for the sake of the Hereafter and one who leaves Hereafter for the sake of present life is not our real follower". (Majlisi, 1982, Vol. 75: 321)

Thus, the ultimate goal of Islamic education is to be saved and blessed in both

lives. In order to achieve this goal, Islam has constructed a system of reward and punishment for both present and future lives. In particular, the award of later life will obviously surpass the present life.

1. Defining Rights and Responsibilities Between Teacher and Student to Advance Education

The rights of teachers and students and the relationship between them is a matter that is of particular importance in both the schools of Islam and Confucius. The expression of these duties and rights in these two schools can be aimed at creating motivation in teaching and learning and promoting it as best as possible. Especially in Islam, the mutual rights of teachers and students are mentioned in accurate detail, which can be referred to the book of

“Risalat al-Huquq” of Imam Sajjad In part of this treatise, it is stated:

“And the right of him to guide you to acquire knowledge (The master of teaching science) is to honor him and to respect his session and to listen well to his speech and to turn (pay attention to) to him and help him for your own benefit so that he can teach you the knowledge you need. You should never answer anyone who asks him about something, in order that he may be the one who answers”. (Imam Sajjad, 2022: Chapter. 16)

Confucius did not hide any part of his knowledge in teaching students, and he had no knowledge to withhold from them. He considered this issue as his duty to the students. This was the remarkable character of Confucius. This

behavior led to a very close relationship between him and his followers and students.

Today, many developed countries with high levels of science and technology do not follow this principle at all, on the contrary, they resort to all different ways to hide their information and knowledge, in order to colonize other countries.

2. Encouraging Learning Through Self-Motivating and Being a Role Model

The best way to motivate students to learn is for the teacher to be a practical and ideal model for the seekers of knowledge. Because the first role model for students is the teacher himself. Confucius as a model of the great masters, never satisfied in acquiring knowledge, he never felt bored in teaching others.

Confucius himself affirms this kind of moral character, says:

“Silence and consolidation of knowledge, unceasing learning and never feel satisfied, teaching without fatigue and laziness, I will have no need other than these three”. (Yang, 1980, Part. 7, Chapter. 2)

Confucius even somewhere, by describing his tirelessness in learning science, implicitly calls students to follow this valuable path. When Ye Gong, who was a politician in Confucius period, asks ZILU, one of Confucius student about Confucius' behavior, as he was unable to describe a great man like Confucius, kept silent. Confucius, who witnessed the incident, told ZILU:

Why didn't you describe me as I tell you now? He becomes so engrossed in effort that he forgets to eat

and drink, he feels a joy in endeavor that he forgets all the problems and worries, he even forgets that old age and gloom will overwhelm him soon. That is all. (Yang, 1980, Part. 7, Chapter. 19)

3. Establishing a System of Reward and Punishment

Islamic culture's educational target is very close to the Confucian goal of education. Both are seeking happiness and social stability by educating people, acquiring high ideals, and cultivating fine morality (*Ibid, Chapter. 6*) to create a good quality of life. As far as Confucianism is concerned, Confucianism also has its own methods and means to reach the goal of education.

The effect of encouraging disciples to be benevolence is achieved through a comparison of the ways in which people

behave themselves and their consequences, as well as the employment of gentlemen and villains. Confucianism also requires that people should use benevolence as a model to restrain their own words and deeds.

Zi Xia said:

A gentleman must get trust from others first and then makes them do something, or they'll think you ill-treat them. He must get trust from others first and then admonishes them, or they'll think you slander them. (Ibid, Part. 19, Chapter. 10)

It means that the gentleman must first obtain the trust of the common people and then appoint them. If they are not trusted to appoint them, the common people will think that they are mistreating by them. Gentleman first to obtain the trust of the monarch and then into the remonstrance;

without trust to go remonstrance, the monarch thinks it is slander themselves. In explaining the characteristics of good leaders, this chapter clearly shows what happens if we do not pre-empt people by letter or remonstrate the monarchs and leaders.

Thus, we can see that in the system of reward and punishment, what people do, in Confucian education is mainly based on the present-day; but Islam serves people with current and future lives to restrain people.

On the other hand, Both Islam and Confucianism pursue the joy of heaven, as Confucius said:

*If I do something wrong, let the heaven condemn me!
Let the heaven condemn me.*
(Yang, 1980, Part. 6, Chapter. 28)

In the same way, the Holy Quran also rewards education with current or future punishments,

and it encourages the followers to do what Allah orders. This can be illustrated in the following scriptures.

Holy Quran states:

“Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and has rewarded them with a near victory. And much booty that they will capture. Allah is ever Mighty, Wise. Allah promises you much booty that you will capture, and has given you this in advance, and has withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path”.
(Quran, 48: 18-20)

Juxtaposing Education, Morality and Thinking

In both schools, the same emphasis is placed on education and moral principles, and students are asked to both learn and teach others, meanwhile, they should not hide their knowledge.

Imam Ali says:

“O seeker of knowledge! There are three signs for the wise man: knowledge, patience, and silence”.
(Kuleini, 1968, Vol. 1: 37)

Confucius says:

Silence, consolidation of knowledge, unceasing learning and never being satisfied, educating without feel of tiredness, for me there will be no need other than these three. (Yang, 1980, Part. 7, Chapter. 38)

1. Through Thinking Avoid Blindly Accepting

Both schools demand equal attention to learning and thinking. Both avoid blindly accepting matters that may be fed to man under the name of science and knowledge. Islamic culture believes that the root of all deviations is lack of thinking as well as lack of learning.

Islam attaches great importance to religious cultural heritage and has always considered high importance for culture. Islam has always viewed education as a means of improving the level of knowledge with its own special educational philosophy. This educational philosophy has been the basis for creating a cultural system. Therefore, the religion of Islam considers meditation as one of the highest acts of worship,

which is even more valuable than prayer and fasting.

Imam Reza states:

“Worship is not praying and fasting too much. Worship is thinking too much about God's commands”. (Kuleini, 1968, Vol. 2: 55)

Confucius believes that not only thoughtless education is not useful; but also it leads to deception and misguidance. Confucius states:

If I do not eat anything all day and do not sleep all night and only think; but thinking is not accompanied by teaching and learning, there is no benefit in thinking. Learning and teaching are better than not eating all day and not sleeping all night and thinking in person. The two must be together. (Yang, 1980, Part. 15, Chapter. 31)

Confucius, therefore, emphasizes that both learning and thinking must go hand in hand in order to be useful and to guide man. He says:

Acquiring knowledge without thinking causes deception, on the contrary, thinking without knowledge leads to confusion and doubt. (Ibid, Part. 2, Chapter. 15)

2. Applying Acquired Knowledge in Practice

In the relationship between knowledge and practice, both parties believe that we should apply our acquired knowledge in practice. The aims of the Confucian school point out that knowledge should be benefit to the country and should be used for the benefit of the country.

The view of the school of Islam is reflected in what the Holy Prophet of Islam says:

“The science that does not benefit is like a treasure

from which they do not spend". (Deilami, 2015, Vol. 1: 15)

In regard to paying attention to the requirements and rules of ethics, teachers are required to be models for others. Both teachers and learners are asked to maintain good teacher-student relations.

The first point that teachers are required to observe in their own behavior is that they should never express boredom in teaching, and the other requirement is that teaching through practice is more important than teaching by words, that is, the teachers must be a real educational model through behavior and practice.

The Holy Quran states:

"Enjoin your righteousness upon mankind while you yourselves forget (to practice it)? And you are readers of

the Scripture! Have you then no sense?" (Quran, 2: 44)

Confucius says in this regard: *If the rulers themselves are righteous, even if they do not issue orders, the masses will be eager to get things done; but if the rulers are not righteous, even if they issue orders, the masses will refuse to obey. (Lu, 2011: 55)*

3. Who Can Be Our Teacher?

Both schools in interpreting teacher and his characteristics consider a wide range of interpretation. Anyone can be a teacher by himself. Luqman-He was a wise man after whom Surah Luqman, in the 31st sura of the Quran, was named- was asked: Where did you learn gentleness from? He said:

From the rude. I looked carefully to rude behavior I avoided whatever I thought

was displeasing to me. (*Saadi Shirazi, 2013, Chapter. 2, Wisdom. 21*)

Confucius also did not have a specific teacher. There was always a master for him among those who were in intercommunicate with him. says Confucius:

If three of us travel together, one of them should be able to be my teacher, and I should choose and follow his good behavior and use it to correct myself by recognizing his flaws.. (Ref: Kadkhodaei and Zeng, 2020: 22)

The meaning of his wisdom is that there are always valuable points to learn in the words and deeds of others. The good behavior of others should be chosen and learned, and if we see inappropriateness and deficiency in the behavior of others, we should think in ourselves whether the same

inappropriateness exists in our soul or not, if there is, we try to correct it.

4. The Importance of Asking Question

Both schools pay great attention to the matter of asking question and consider asking question as the key factor to acquiring knowledge. In the teachings of the Islamic school, students are usually encouraged to ask questions; but it is necessary to pay attention to three points:

- When to ask a question?
- What kind of questions to ask?
- What does one mean by asking question? That is, by asking the question, what do we want to achieve?

Students should not ask nasty questions, in which case they will disrespect the teacher by disrespecting science and knowledge, and deprive themselves of the opportunity

to progress. As Prophet Mohammad says:

“Science is a treasure and the key is the question. So, ask! May God have mercy on you; because the question rewards four people: the questioner, the teacher, the listener and the one who answers the question”. (Isfahani, 2011, Vol. 3: 192; Hakim, 2009, Vol. 7: 155)

Confucius asked others about anything and did not feel inferior because of it. He believed that what causes human inferiority is not questioning; but not asking others when not knowing. he says:

One who is intelligent and eager to learning should not be ashamed of asking questions of a lower position. (Yang, 1980, Part. 5, Chapter. 15)

In addition to emphasizing the importance of questioning, both schools seriously put great emphasis on the importance of education through acknowledging ignorance and avoiding to do something without acquiring prerequisite knowledge. As the Holy Quran strongly forbids undocumented speech, and states:

“When you welcomed it with your tongues, and uttered with your mouths that whereof you had no knowledge, you counted it a trifle. In the sight of Allah it is very great”. (Quran, 24: 15)

Confucius with special emphasis considers someone wise who can say the word “I do not know”, and he says in this regard:

If you know, say I know. And if you do not know, say I do not know. Only then you can be considered wise.

(Yang, 1980, Part. 2, Chapter. 17; Xie, 2003: 76)

5. The Right Time to Start Training: Who Deserves to Learn?

Among the specific teaching methods, Confucius introduces a special teaching method which is based on the innate talents and desires of the learners, it is the method of heuristic induction. He says:

In teaching students, I should teach only when the learner is well-thought-out for learning and expressing new ideas, and at the same time he is incapable of understanding it, as long as they do not want to say something while they are unable to explain it, enlighten the matter. I will reveal an aspect of the matter to the learner, so if he is not able to deduce other aspects of the same matter, I will refuse to

continue teaching. (Qian, 2011: 156)

On the subject of studying, Confucius emphasizes that studying should be done in such a way that when a problem is discussed in one dimension, you will find it in other dimensions as well, he emphasized creative and practical studying, applying the lessons in life. (The original text is: 举一反三、活学活用、学以致用, 反对灌输知识的方法。) and not using the injection training method means large volume training without the opportunity to think and understand.

Confucius completely knew the personality of each of his disciples and commented on some of them. When answering his students' questions and doubts, he answered the same

question differently because the questioner was different.

Section Yan Yuan (Section 12) of Lun Yu mentions this matter: Yan Yuan, Zhong Gong, and Sima Qian all asked Confucius about the concept of REN (Ren (Chinese: 仁) is the Confucian virtue denoting the good feeling a virtuous human experiences when is altruistic. Ren is under the normal adult's protective feelings for children. It is considered the outward expression of Confucian ideals), and Confucius' answered in three different ways. Even Zilu and Ran You, followers of Confucius, both asked Confucius the same question: Should action be taken immediately upon hearing something?

But Confucius' response was quite different from what was expected, which aroused the curiosity of Gong xihua.

Because Zi Luo had a courageous but thoughtless temperament, he was inevitably reckless in doing things, so Confucius asked him to consult his father and brother first and then take action. But Ran You; because of his overly cautious and calm temperament, often retreated in the face of problems, so Confucius asked him to take action immediately upon hearing something. In this way, Confucius had a proper training for his disciples by driving them make the best decision in the same situation based on their own personality, so that they would not go to extremes. (Qian, 2011: 265)

There is a similar theory in Islamic thought, which means that it is necessary to teach any knowledge to a person who is qualified to acquire that knowledge. Because

many people do not have the ability to understand and accept any knowledge. It also emphasizes that knowledge should not be taught to inappropriate or incompetent people.

Educational Content

In terms of educational content, these two schools are different. The educational content in the Confucian school is mainly based on the "Six Arts". says Confucius:

Set lofty ideals, try to make a high moral character, develop kindness and compassion in your mind, and create beautiful feelings by learning the six arts. (Yang, 1980, Part. 7, Chapter. 6)

The educational content of Islam includes almost all categories, and all knowledge that is useful to human beings can be taught and learned as

the educational content. Educational content in Islam is mainly based on reason. Although most of these reasons may be seem simple but profound, they have benefited ordinary people and intellectuals alike. The doctrine of speaking is not limited to the special scope of educational content; but gives full scope to all kinds of imagination including the Quran and Sunnah. For example, when the Quran banned believers in the dispute:

"Obey God and His Messenger, and do not dispute with one another, lest you become weak, and your love be lost, and be patient, for God is with the steadfast". (Quran, 8: 46)

Another example is when the Prophet and Imam addressee the public about health care used the following reasonable approaches. The prophet said:

“Eat dinner, even if it is a handful of dates; because leaving it makes a person old”. (Ibn Majah, 2013, Vol. 2: 1113)

Imam Bagher states:

“If people know the benefits of brushing, they will take the toothbrush to bed at night”. (Majlisi, 1982, Vol. 76: 130)

Islamic educational content is based on developing conscious people, so that they can preserve, promote and spread Islam, and at the same time, by knowing God, they can be the successor of the Creator of the universe on earth, develop morality according to God's will, and live a balanced life in the material world. In this way they can achieve their material, spiritual, personal and social goals. (Zein al-Din, 1982)

6. Learning Motivations Basis

In terms of motivations for learning, the Confucian school sets the ideal goal for all learners: First self-improvement, then family reformation, then country governance, and finally world peace; But education in Islam is not only a guide to the Hereafter but also a source of morality in the material world.

Imam Ali says:

“Ask for understanding and learning, not for harassment and seeking the teacher's mistakes; because the ignorant who is eager for learning is like the wise. And indeed, the unjust wise is like the ignorant who seeks the excuse”. (Nahj al-Balagha, Hekmah. 320)

He also says:

“It is up to the student to be polite and try to learn the etiquette of studentship

and not to get tired of learning and not to consider himself wise enough to cease learning". (Tamimi Amadi, 1986, Vol. 4: 316)

Imam Reza also says:

"Indeed, one who learns knowledge to argue with the ignorant or to praise the teacher or who wants to draw people's attention to himself to be considered great, he will be in the fire in Hereafter". (Majlisi, 1982, Vol. 2 :31)

Significantly Confucius's educational thinking and Islamic educational thought from the macro educational perspective to most of educational details such as educational methods and tools are in the same direction.

If, in view of the above-mentioned analysis, we make fundamental ideological differences between the two schools, it is

inevitably difficult to reach at a common point in the details as well. But by studying and examining separately the thought of teaching in both schools of Confucius and Islam in the previous sections, it can be clearly seen that the purpose of teaching in the two schools is the same, albeit through different paths.

What we mean by the world in our discussion is not the world of the Hereafter; but it is the material world. The meaning of this world is the transferring the knowledge, the civilization, norms and moral standards of the family, governing society, enlightening the conscience of human beings and other fields to the next generations. Although it is tried to be induced in this way, the school of Confucius and Islam have nothing in common with regard to the

Hereafter; but many similarities can be found in the material world.

This is not a simple event that can be described; but the common goal of the wisdom in these two ancient civilizations is in giving importance to the

heart of man, society and the world, although it is achieved in different ways.

At the end, the educational perspectives of both schools are briefly brought to readers.

Table. 1: Educational Views of Islam and the Confucius School

Row	Compared Item	Commonalities	Differences
1	The importance and the status of education	Both schools believe that seeking knowledge a learning science is the mere and real work among any other kind of works.	The main goal of education in Islam is to be independent of enemies in all aspects of life so that not to be controlled by them. Confucius school on the other hand believes in society's security and welfare (小康: Xiaokang).
2	The goal of education	<ul style="list-style-type: none"> - Educating people for a suitable daily life. - Contributing the maintenance and development of the society. - Emphasizing the self-cultivation and morality. - Negating tribalism and emphasizing on meritocracy. 	<ul style="list-style-type: none"> - In Confucius school the final goal is that human attains the position of gentleman (君子 : Junzi); but in Islam being away from the evil, and becoming the best of creatures to be competent Allah's ruler on the earth (Caliph) is the final goal of education. - Islam emphasizes on both present life and later life as the object of education; but

			Confucius more emphasizes on “Xiaokang” and present life.
3	Ways to achieve educational goals	<ul style="list-style-type: none"> - They see asking questions as the key factor to awareness. - Teachers must have no knowledge to withhold from students. - Applying Acquired Knowledge in Practice. - Thinking along with learning has been greatly emphasized. 	<ul style="list-style-type: none"> - Islam emphasizes the reward that scholars and researchers will receive in the present life and in the later world, and Confucius school encourages the scholars to seek knowledge to acquire the higher-level official positions by bringing up the idea of “A good scholar can become an official”. - Islam by bringing the idea of “science makes you dominate” and Confucius by changing the idea of “education for governmental officials” into “education for common people” led their followers to pursue science.
4	Range of Educational Audience	<ul style="list-style-type: none"> - Both have believed in non - discrimination in receiving public education. - Despite both schools' emphasis on public education, there are also some certain groups that both reject teaching them. 	<ul style="list-style-type: none"> - Although Confucius has emphasized breaking the monopoly of education from courtiers and blueblood nobles to ordinary people, it is not like Islam that emphasizes women's education just like men. - Islam considers teach knowledge to the incompetent is like one who hangs Pearl Necklace on the necks of pigs and Confucius believes teaching such human beings

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			like whitewash the wall made of dung and dirt, is useless and impossible.
5	The principles and Content of Teaching	<ul style="list-style-type: none"> - Both believe that not any science is not suitable for teaching. - In both schools, following moderation and avoiding extreme are common content. - In both schools, religious education content is along with governmental education content. - There is a kind of personal and social education content in both schools. - Along with teaching materialistic content, the spiritualistic content is also emphasized in both schools to cultivate ethics. 	<ul style="list-style-type: none"> - The educational content in the Confucian school is mainly based on the “six arts”. In Islam the doctrine of speaking is not limited to the special scope of educational content; but gives full scope to all kinds of imagination including the Quran and Sunnah. - Theological content, especially self-learning through theology, is the characteristic of Islamic educational content, which is rare in Confucianism.
6	The relation between Teacher and Student (Position of teacher and student)	<ul style="list-style-type: none"> - Teachers have high spiritual value in both schools. - Both not have a specific teacher In Islam, it is permissible to learn from atheists and pagans, just as in Confucianism, anyone who can correct our behavior can be my teacher. 	While Islam holds a prophetic status for the teacher, Confucius emphasizes the generality status of the teacher by saying: One in three people must play teacher of others.

Conclusion

Based on what was discussed above on the educational thinking in the Confucian school and the thinking in Islamic education separately, these two schools in educational principles, educational methods, educational content, educational field (scope) even educational time and place, and other minor issues as well, in the larger case, the differences are relatively trivial.

For example, regarding the wide range of education audiences in these two schools, we can say that although the Confucian school believes in the principle of education for all strata of society; but this principle does not include women, while the explicit belief of the Islamic school

is that all men and women should seek knowledge for the rest of their lives.

In addition, both schools seriously put great emphasis on the importance of education, both on acknowledging ignorance and on avoiding to do something without acquiring prerequisite knowledge.

Can be the principle of educating each person according to his or her talents and interests (因材施教) used in the modern education system?

Looks like it is still usable. We just have to look at how it fits in new system of education. Different generations inevitably have different needs as well.

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ORIGINAL RESEARCH PAPER

Impact of Observance of Family Members' Rights on Strengthening Family Bonds from a Religious Perspective

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ARTCL INFO	ABSTRACT
Article History: <i>Received: 29 October 2022</i> <i>Revised: 28 December 2022</i> <i>Accepted: 16 January 2023</i>	SUBJECT AND OBJECTIVES: The present study aims at identifying the rights of family members based on religious sources and the impact of their observance on strengthening family bonds.
Key Words: <i>Family Members' Rights</i> <i>Strengthening Family Bonds</i> <i>Religious Perspective</i>	METHOD AND FINDING: Using a descriptive-analytic methodology, this paper deduces the rights of family members and the impact of their observance on strengthening family bonds from family-related verses and traditions. The study shows that One of the factors responsible for stability, peacefulness and efficiency of a family is the respect its members show for each other's rights. Most inconsistencies that jeopardize the familial efficiency are rooted in spouses not respecting each other's rights and not giving honest appreciation to each other. Religious sources have considered rights for each one of family members including husband, wife, child, father and mother. Parallel to these rights, they have placed duties on each one of family members. Based on religious sources, it is the observance of rights together with performing duties that strengthen family bonds.
DOI: 10.22034/imjpl.2023.14975.1074	CONCLUSION: One of the things that prevents family atmosphere from becoming cold saves family bonds from shattering is the couples' knowledge of their spousal rights, duties and obligations as well as the transparency of the mandatory and non-mandatory limits and expectations. That is, if, from the outset, the husband and wife are well aware of each other's rights and those of their children and set their expectations based on this knowledge, the family will be efficient.
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18	1	

Introduction

Family, which is the root of line of human descent, will not be firm and stable unless it is strong, peaceful, dynamic and efficient. One of the factors responsible for stability, peacefulness and efficiency of a family is the respect its members show for each other's rights. Paying attention to the question of rights paves the ground for a better understanding of rights and removing their deficiencies.

One of the things that prevents family atmosphere from becoming cold saves family bonds from shattering is the couples' knowledge of their spousal rights, duties and obligations as well as the transparency of the mandatory and non-mandatory limits and expectations. That is, if from

the outset, the husband and wife are well aware of each other's rights and those of their children and set their expectations based on this knowledge, the family will be more efficient because, most inconsistencies that jeopardize the familial efficiency are rooted in spouses not respecting each other's rights and not giving honest appreciation to each other.

For example, it is one of the rights of a wife not to be forced to carry out household chores. That is to say, the husband cannot make her do housework. It does not mean that a husband is obliged to shoulder all the burdens of life covering unnecessary expenses or devoting part of his time to doing household chores; rather it

is to draw the attention of those men, who because of working outside the home keep taunting their wives describing their work as worthless, to the fact that the housework their wives are carrying out is not out of responsibility but out of virtue and compassion.

If a man is cognizant of the fact that housework is not a duty of his wife, he will appreciate her hard work, overlook any shortcoming and make efforts to make amends. [If this is the case the], love, compassion, and cooperation will prevail the family atmosphere and each family member will work peacefully and keenly bringing about an efficient family. When everyone in the family is aware of his rights and responsibilities, it will lead to better

attitudes. Speaking from the viewpoint of social psychology, the attitudes are so important that some experts believe that social psychology is the study of attitudes only. (*Baqiriyan, 2000: 2*)

The perfect religion of Islam has paid due attention to the reciprocal rights of people especially family members legislating rules that address all the stages and rights of all members of the family including the husband, wife, and children.

When it comes to respecting the rights of believers, it has been reported in religious sources that:

“In no way is Allah worshipped better than by fulfilling the right of a believer”. (*Majlisi, 1983, Vol. 71: 243*)

That is to say, fulfilling the rights is not only a factor consolidating the family and making it efficient, but it is also considered to be an act of worship rewarded by God.

The findings of researches conducted in academic centers show that most of the research activities have been carried out to determine the correlation between fulfilling the rights and marital or family satisfaction. Most of the relevant researches do not rely on religious sources, and many of the research activities done on the basis of religious sources lack psychological analysis on this issue.

Therefore, the main question of this research is, how does the effect of reciprocity and fulfilling

mutual rights on family efficiency and effectiveness based on religious sources and psychological analysis?

At the end of the introduction, it is important to state an issue and that is the difference between law and morality. Although at times there is an overlap between law and morality (i.e. the law upholds moral values); but there are basic differences between these domains:

- Legal rules deal only with man's social behavior whereas moral rules include man's individual and social behaviors. In other words, morality addresses man's relationship with God, himself and others but law supervises man's relationship with others only.

- Legal rules entail external sanctions for noncompliance while moral rules, if violated, do not entail external sanction. The sanction is rather internal.

- The moral rules are general, immutable and perpetual unlike legal rules which are relatively subject to change and variation. (*Mesbah Yazdi, 2005: 64*)

Theoretical Foundations of Research

1. Right

“Haqq” (right) is a mentally posited thing legislated for someone against someone else. This right may or may not have an actual source.

In other words, the concept of right is such that it does not presuppose the

existence or non-existence of an actual source. Haqq has many requirements one of which is the realization of a certain benefit by the individual who is entitled to it. To have exclusive power over something or a privilege is a necessary requisite of right because he who benefits from the right is entitled to prevent others from benefiting from it. It can be said that the aforementioned right belongs to the one who is entitled to it.

Since others are not allowed to benefit from it and the right is addressed to them in favor of the one entitled to it, therefore, the right creates a kind of privilege for its holder.

(*Ibid: 29-31*)

2. Family

Experts have presented different definitions of family. Each definition refers to a dimension of the family. However, family can be defined with a view to its basic features.

Family is among of the most common social institutions that emerges as a result of marriage between a male and a female ending up in blood ties. Usually characterized by shared residence, it has personal, physical, economic and educational functions. *(Salarifar, 2022: 13)*

3. Efficient Family

An efficient family is a family whose members, by adhering to religious beliefs and observing Islamic morality and fulfilling rights, pave the way for exploring

and developing their capabilities and competence in various cognitive, emotional and behavioral dimensions. *(Safouraei Parizi, 2010: 11)*

4. Right and Obligation

Right and obligation are reciprocal and they are two sides of the same coin. When a husband has the right to forbid his wife from going out to work, the wife is, then, under the obligation to avoid working outside the home.

Thus, we see that the rights and obligations which manifest themselves in mans' social behavior are concomitant and closely connected to each other; that is, wherever there is a right, there is a corresponding obligation, and wherever there is an obligation upon someone, it

must be for fulfilling a right.
(*Mesbah Yazdi, 2005: 55*)

Mandatory and Non-Mandatory Rights and Obligations

Some of the rights and obligations considered for the members of a family or a community from the point of view of religious sources is mandatory and unenforceable.

Whoever possesses an unenforceable right can enforce such right against whom such right is enforceable.

That means, a person against whom the right is enforceable has a legal duty to honor the right of the person (protected under law), not to mention the fact that a punishment has been assigned in case his right is not honored. However, there are some rights which are

non-mandatory, and they do not entail any punishment and he whose right is violated has no right to petition either.

Certainly, both sets of rights and obligations are meant to help attain an efficient family. Speaking from a religious point of view, the first category of rights has been introduced as obligatory rights and the second category has been considered recommended or mubah (permissible) rights.

He who fulfills and honors both rights will be rewarded by God in the afterlife. In case the mandatory rights are dishonored and one of the family members fails to fulfill his duty, not only will he be punished under Shari'a and civil law, but he will also be punished by God.

As for the second category of rights which are non-mandatory, there is no punishment assigned for violating them. It goes without saying that each non-mandatory right is backed up by moral obligation because the efficiency of a family cannot be guaranteed only on the basis of law; otherwise this institution will turn into a weak, lifeless, pathetic, unsustainable and unstable institution.

The family is not only a legal institution characterized by a coherent system of laws designed to govern and constrain all aspects of its operation but it is also an institution requiring a combination of legal and moral codes. Morality is predominant in this combination because not

only most of the rules relating to the family are without effective sanctions but they also originate in religious and social morality and influence the law.

In all societies, the family is the expression of public morality, and what must characterize a family are love, compassion, good intention and mutual trust. No force other morality and faith can rule over these emotions. The fact that man is duty-bound to maintain his family and educate his children and the wife is obliged to behave well with her children and husband as well as to submit herself to him derives from moral rules which the law has borrowed.

In cases where the law gives general instructions and prescribes universal and

inconspicuous obligations, the manifestations of such instructions are somehow moral obligations. For instance, according to *articles 1103* (Husband and wife are bound to establish friendly relations) and *articles 1104* (Husband and wife must cooperate with each other for the welfare of their family and the education of their children) of *The Civil Code of the Islamic Republic of Iran (2002)*, the couple must maintain good relations with each other and cooperate for the welfare of their family and the education of their children.

As per *article 1177* (A child must obey its parents and must respect them whatever its age), a child must obey its parents and must respect them whatever its age; but the question is:

Is it only a legal duty of the wife to take good care of her ailing husband? Is it only a legal duty of the husband to take his children to school?

These jobs require friendly relation and cooperation of husband and wife in educating the children and one party cannot launch a lawsuit against the other to make him or her do his duty. The law also does not specify any penalty for each and every minor case. The moral aspect, in such matters, overshadows the legal effects.

Thus, when it comes to family, law and morality cannot be separated from each other, nor a line to distinguish the principles and rules of the two can be drawn. (*Katuziyan, 1998: 145*)

Based on the categorization of the rights into mandatory and non-mandatory ones irrespective of their moral backing, the rights of family members can be sorted out as under:

- Wife's rights and the mandatory duties of husband.
- Husband's rights and the mandatory duties of wife.
- Wife's rights and the non-mandatory duties of husband.
- Husband's rights and the non-mandatory duties of wife.
- Children's rights and the mandatory duties of father.
- Children's rights and the mandatory duties of mother.
- Children's rights and the non-mandatory duties of father.
- Children's rights and the non-mandatory duties of mother.
- Parents' rights and the mandatory duties of children.
- Parents' rights and the non-mandatory duties of children.

Based on what was just said, if the members of a family do not honor one another's rights, the family cannot be made efficient by making its members to honor the mandatory rights, let alone the non-mandatory rights which have no legal support and can easily be violated. For this reason, when it comes to categorizing the rights, it is better to divide the rights into four categories:

- Wife's Rights
- Husband's Rights
- Children's Rights
- Parents' Rights

In order for a family to be efficient, both mandatory and non-mandatory rights must be honored and fulfilled. The efficiency of the family depends largely on how far these rights are respected and upheld. In the following, these rights are introduced.

Wife's Rights

1. Maintenance and Necessities of Life

It is obligatory on the husband to pay maintenance of his wife and the amount of maintenance is determined according to the wife's needs and status. (*Imam Khomeini, 2000: 299*)

The modified *Article 1107* of *The Civil Code of the*

Islamic Republic of Iran (2002) reads, maintenance includes dwelling, clothing, food, furniture in proportion to the situation of the wife, on a reasonable basis, and provision of a servant if the wife is accustomed to have servants or if she needs one because of illness or defects of limbs. (*A Collection of Rules, 2002, Vol. 2: 1079*)

Therefore, the maintenance, which is considered among wife's rights to be honored by the husband includes the following:

A. Provision of suitable residence: For residence, the wife is entitled to a house suitable for her as usual for her equal. She should be supplied the facilities required by her. She can demand for her residence a separate house without sharing a co-wife,

etc. or a furnished independent room, by 'Ariyah, lease or ownership. If the woman belongs to the beduins, a cottage or a tent suitable for her position shall be sufficient for her. The same is the case with the carpets and covers, as she must have the carpets to be laid on the floor, and what is required at bed time like quilts, pillows and the beds on which to sleep. For their quantity, quality and kind, consideration is to be made as mentioned in case of other objects.

B. Provision of food and necessary condiments (edibles): As regards food, its quantity is as much as is sufficient to make her fill.

For its quality reference must be made to the food usually supplied to her equals in her town suitable for her eating habits or what she is habituated to take so that giving it up may be harmful for her. As regards condiments, the amount and quality must be like the food usually used by her equals in her town and as is suitable for her habits, or if what is usual for her including what is usual among her equals or suitable for her habit, suppose, the continuance of meat is necessary, it shall be obligatory. The same is the case with anything special out of condiments to which she is used and giving it up shall be harmful for her. Apparently, consideration

must be made for what her equals are habituated to take besides food, and condiments, like tea, tobacco, coffee, or the like. Even more important is the necessary amount of seasonal fruits that are necessarily eaten in warm climates. Likewise, there are other usual, different types of fruits in other seasons for her equals.

C. Provision of required clothing proportionate to the wife's status: The same is the case with clothes, in whose quantity and quality consideration is to be made for what is usual among her equals, town of residence and the seasons that are required in winter and summer, as there is extreme difference of

opinion as regards the quantity, quality and kind in their respect. If she were from among those who are used to embellishments, it is obligatory to supply to her clothes according to her equal besides the clothes on her body.

D. It is a responsibility of husband to provide for the medical expenses of his wife as well as to protect her health. He is duty-bound to pave ground for her to live in a healthy environment where she may enjoy both physical and mental comfort. Whenever she falls ill, it would be obligatory on him to take action for her treatment and pay for her medical expenses.

E. Providing means of living proportionate to the wife's status is a mandatory duty of the husband and it is considered to be among the obligatory rights and maintenances of the wife. (*Imam Khomeini, 2000: 299*)

When it comes to this mandatory duty of the husband and the obligation of woman, there are a few points worthy of notice:

- Maintenance of the wife is the mandatory liability of the husband provided that she is completely obedient to him (i.e. She submits herself to him and is available for him for sexual intercourse). In case the man pays the amount upfront but the woman is

recalcitrant, the maintenance paid for the days of recalcitrance must be returned to the man and the woman owes her husband this amount of maintenance.

- Only a permanent wife is entitled to maintenance.
- It is not a condition for the wife's entitlement for maintenance that she must be poor and needy.
- If the husband, who is responsible for the wife's maintenance, does not provide her the same, she can draw her expenses from his property without his permission.
- If a rich man marries a poor woman, the man must not take her past situation into consideration for maintaining her; rather he must consider her present condition and status

and provide for her present needs and living expenses. (*Imam Khomeini, 2000: 288-299*)

2. Satisfaction of Sexual Needs

A fundamental function of the family is to regulate and gratify sexual needs of the couple. Sexual feeling and the organs associated with it are an important part of the human existence. To maintain the psychological and mental well-being and peace of the family as well as its efficiency, the first point is to explicitly confirm and be cognizant of the sexual aspect of one's spouse.

In regards to sexual satisfaction, Bradford has conducted a research on as many as 351 couples over 15 years of marital life

asking them the reason for continuation of their married lives. The results of this research show that sexual satisfaction is associated with the stability of marital relationships.

Neglecting this need will put the wife into serious health complications. Given the fact that sexual need is a biological feature of human being, Islam considers wife's sexual satisfaction to be part of her right as well as one of man's duties. The Quran considers sexual relationships as a beauty of the married life. (*Ref: Quran, 3: 14*)

Religious teachings emphasize satisfaction of sexual desire through marriage only considering it an important aspect of marriage. Since there is no other way to gratify the

sexual need, it is a duty of the man to fulfill his wife's need and keep honoring this right.

3. Comfortable Life

According to narrations, it is the husband's duty to make efforts to create a satisfactory living condition and provide the living costs to a reasonable level as well as do what he can to fulfill the needs of his family. As reported in religious sources:

“The best man with God, the Exalted, is he who is more kind to his family members and brings ease and comfort to them”.
(Majlisi, 1983, Vol. 78: 136)

A family that has access to all what it needs for its perfection and growth can move on towards achieving its goal with more

tranquility and peace of mind. On the contrary, whenever they face restrictions and limitations created by the husband or father, they cease to have the peace of mind and begin to develop a negative view towards the breadwinner of the family. This view affects heavily the efficiency and performance of the family.

It has been narrated in religious texts that it is appropriate for men to create development and relief in such a way that their families do not wish them dead. *(Kulayni, 2003, Vol. 4: 11)*

The relief or comfort which is, according to the narrations, considered to be part of woman's rights has been highly underscored by the Infallible Imams, peace

be upon them. The general purport of the traditions indicate that men's activities and efforts to procure the needs of their families and create ease and comfort in their lives is highly stressed by God and He has considered the highest rewards for them. The reward of martyrdom in the way of God is the highest reward in the religious culture and texts, and he who strives to earn money for [the comfort of] his family is like one who fights in the way of Allah and at times, it has been considered higher than that.

Likewise, showing indifference towards this issue has been reproached and he who does not give serious attention to the welfare of himself and his family and does not make

constructive attempt in this way has been reproved and admonished by the Messenger of Allah. (*Hurr Amili*, 1991, Vol. 12: .43)

4. To be Well-Groomed and Tidy

Just as a man would like his wife to be pretty, attractive, clean and tidy, a woman too wants her husband to have the same characteristics, and it is within her right to expect him to be clean and well-dressed. It appeals to her to see her man tidy and smart. The tidiness and attractiveness of the man creates marital satisfaction and increases in wife's modesty and protects her against taking notice of other men.

One of the companions of the seventh Shia Imam, peace be upon him, reports

that he asked him the reason for dying his beard and he replied that adornment of man (for the sake of his wife) helps her maintain her chastity. Women who deviate from the path of chastity do so due to the carelessness and faults of their husbands.

It has been narrated from Imam Reza that the Israelite women gave up on their modesty due, mainly, to the fact that their husbands did not adorn themselves. Then he added that a woman has the same expectation for him that a man has for her. *(Majlisi, 1983, Vol. 73: 102)*

Maintaining chastity and modesty is one of the factors responsible for family stability and efficiency. Where there is no modesty and chastity, one cannot expect the husband and

wife to be faithful and loyal to each other. The couple's faithfulness to each other consolidates marital union and make the husband and wife to be attached to each other, thus, it impacts the family efficiency.

Chastity is also one of the most important factors affecting children's education and, by extension, the society. Family is the best environment for teaching virtue and chastity to children. Assimilating their parents, the children end up becoming modest human beings.

5. Good Relations

A woman is a divine trust and gift for man. Imam Sajjad said:

"You should know that she is God's favour toward you, so you should honour her and treat her

gently". (Majlisi, 1982, Vol. 74: 5)

She deserves to be treated in a befitting and worthy manner. Imam Sadiq said:

"A man needs three characteristics in order to be able to run his home and family, even though they may be against his innate disposition, one is to treat his family members well...". (Ibid, Vol. 78: 236)

To treat someone with respect and dignity as well as to avoid insulting and degrading him or her is a human and moral duty of every man and woman. A man must not try to focus too much on his wife's flaws and faults; rather, he should, based on religious instructions, try to conceal them.

Among the important instances of good and amicable relationship is to ignore wife's mistakes and forgive her. Those who overlook others' mistakes and forgo their personal rights, attract other people's attention to themselves keeping them optimistic, loyal and caring.

Behaving with others well and maintaining good relationships can occur both through speech and conduct. When a man speaks with his wife gently and in a pleasing manner with a jovial and smiling countenance, he is, giving her the key of love and an amicable and efficient relationship. He makes his relationship strong and stable through an enjoyable and pleasant conversation. Serenity and respect in the words, good manners and

beauty of speech are the characteristics of pure-hearted people and among the moral traits of noble religious leaders.

On the contrary, a frowning and scowling face and annoying words seal the window to relationships and intimacy increasing emotional gap and resulting in family inefficiency.

Husband's Rights

The solidity of family relationships and family efficiency depend, largely, on the fulfillment of the husband's rights by the wife. When a woman honors her husband's rights, the husband also has the necessary and sufficient motivation to carry out his duties. The fulfillment of reciprocal rights by both parties to the marriage

paves the way for normal behavior and improves family efficiency.

Some of the most important rights of the husband which are part of the wife's mandatory obligations are as under:

1. Satisfying the Sexual Need

It is a duty of the wife to submit herself to her husband to satisfy his sexual need except on those days in which sexual intercourse is forbidden due to restrictions imposed by the religious law. It is even recommended that she offer herself and express her readiness beforehand.

The Messenger of God says:

“That it is necessary for a woman to make use of the best perfume, to put on the most beautiful dress, adorn herself in

the best possible manner and make herself available for her husband like an elegantly walking peacock. Then he says, if she does so, she has only honored her husband's rights while her husband's rights are more than this. She must wear the best of her perfumes and clothes and adorn herself in the best manner and submit herself to her husband during the day and night and her husband's rights is more than that. (Hurr Amili, 1991, Vol. 14: 8)

When it comes to man's desire for woman and the latter's obedience to him, the Prophet of God has a very amazing order. Replying to a question asked by a woman who wished to

know her husband's rights, the Prophet said:

“She must not deny him her body, even if she is on the back of a camel”.

(Ibid)

This injunction signifies the importance of fulfilling man's sexual needs.

2. The Right to Control Woman's going out and coming back Home

The mandatory rule that a woman can leave her home on the condition that she gets her husband's permission is based on incontestable traditions and reports. There are many traditions in the Shia sources making reference to the same point. Similar traditions have been narrated in Sunni sources. (Ref: Haythami, 1991, Vol. 4: 313)

This ruling has also been considered indisputable among jurists because no one has doubted it. There are few scholars who are of the view that the necessity of obtaining permission relates to the time when her walking out of the house leads to violation of her husband's sexual rights. However, given the fact that the narrations are absolute and unrestricted, it is unreasonable to consider it as applicable to such cases where the husband's sexual right is violated. (*Bustan, 2009: 60*)

3. The Right to Choose where to Live

Among the requirements of sexual obedience is the husband's right to choose where to live. A woman can fulfill her obligation of

satisfying her husband's needs when she agrees to live at a place chosen by her husband.

The religious sources give such a right to the husband and consider it as one of his established rights and a mandatory duty of the wife. Nonetheless, the wife can stipulate as part of the marriage contract that her husband should not take her out of her own city and place of residence or allow her to live in a specific city and if the husband accepts the condition, he must comply with it, (*Hurr Amili, 1991, Vol. 14: 435*) and violating it is a breach of the covenant. (*Bustan, 2009: 68*)

The Civil Code of the Islamic Republic of Iran makes reference to this right:

The wife must stay in the dwelling that the husband allots for her unless such a right is reserved to the wife. (The Civil Code of the Islamic Republic of Iran, 2002: Article 1114)

Children's Rights

A child is the sweetest fruit of love between a man and a woman who are lawfully married to each other. The presence of a child in a marital life not only increases love and affection; commitment and a sense of responsibility; hope and optimism in marital relationships but it also causes the couple to witness their child as a reflection of their 'common self'. The crying and laughing of a baby are like a plectrum striking the lyre of their existence causing the music

of love, compassion, sacrifice, devotion and kindness to reverberate.

A child is like a newly blossomed bud decorating the grassland of the marriage life with tenderness and freshness. A child is a gift from God and a sign of divine grace that brings with it abundant good making the parents trustees of the divine trust and enabling them to perpetuate themselves over time through their offspring by honoring the divine trust. This aspiration will not be materialized except through fulfilling the rights which the owner of trust has determined and prescribed.

1. The Right to have a Good Name

To choose a good name for a baby is among the rights

of the child. (*Imam Khomeini, 2000: 308*)

Imam Reza describes a good name given to a baby as an act of kindness and beneficence by the parents:

“The first beneficence of a parent towards his child is to give him a good name; therefore, you should name your child with a good name”. (*Kulayni, Vol. 6: 18*)

A good name is the best gift a child receives in its life from its parents. A child hears his name day and night; and it is reasonable to believe that the meaning of that name subconsciously strengthens those characteristics which are implied in that name. What is emphasized here is the fact that a name has a psychological effect on the

child's individual and social personality.

According to Islam, a child's right is not fulfilled only by giving it a name; rather, based on religious teachings, it is a duty of the parents to choose a good name for their child. It has been enjoined in religious sources that:

“Give your child a name before it is born and if you do not know that it is male or female, give it a name that is appropriate for both male and female child because if you lose an unnamed child due to miscarriage, the child will meet his father on the Judgment Day and will ask: Why didn't you give me a name? Didn't the Prophet name (his grandson) Mohsen before

he was born?" (Majlisi, 1983, Vol. 101: 128)

Furthermore, the parents have been forbidden from giving a bad and ugly name to their child. If they choose a bad name for their child, it will become a cause of embarrassment and the name will become a source of constant irritation affecting his character and prestige in society. a child can change his name once he attains the legal age. He has, however, been deprived of having a good name by his parents within a period of time.

2. A Child's Right to be Breastfed

Based on divine injunctions and the law of nature, a child should be viewed as having the right to be breastfed because the best

milk for a suckling child is its own mother's milk in the first place. Depriving a child of its mother's milk is a great injustice to the child. For this reason, according to Islam, there are ample rewards for breastfeeding.

The Prophet says:

"And when she is giving milk to her child, for every suck of the child, Allah gives her a lot of rewards, and when the period of breastfeeding the child is finished, one of the great angels of Allah taps her side and says: 'Start your deeds afresh, for Allah has forgiven all your minor sins". (Hurr Amili, 1991, Vol. 15: 175)

Perhaps, many would wonder why Islam considers breastfeeding as a right of

the child upon its parents. Are there not any alternatives to breastfeeding?

To answer this question, we would point out that God is Wise and that everything in its place is best according to His perfect wisdom which requires conscious orderliness of creation and a comprehensive vision in legislating rules.

A child's birth and its nutritional needs and the fact that the milk glands in the mother's breasts simultaneously begin the work of producing breast milk and the ingredients of the breast milk are signs of divine wisdom and also a sign of the oneness of God for those who ponder and contemplate.

Experts believe that breast milk is the most perfect food for infants and babies.

Just as breastfeeding has been emphasized in the Quran and jurisprudence, they too believe that the mother should give her own nutritious food to the baby because human breast milk is a perfect food and the richest and most nutritious of all foods since it contains all what an infant's body needs.

Breast milk has lots of benefits and advantages for the child some of which are stated below. These benefits motivate the mothers not to deprive their children of their rights and to believe that breast milk is their infants' right.

- Breast milk provides optimal nutrition for babies and it best suits their physiological structure; because it has all the nutrients for growth.

The breast milk is warm, clean and unpolluted. It digests easily and does not have a negative effect on the child's digestive system. Breast milk provides the right balance of protein, fat and sugar content to provide the energy a baby needs. Minerals in breast milk such as calcium, phosphorus, iron, copper etc. help babies' bones, teeth, nervous system, muscle and hematopoietic system to grow. The amount of minerals in breast milk makes it easy for the child to digest it.

- Breastfed children are 6 times more likely to survive than other children. If all the children are breastfeed for up to six months, child mortality

will decrease and a lot of children will be saved. Medical research shows that breast milk contains antibodies important for immunizing an infant against diseases.

- Breast milk is always easily available for the child in all weather conditions. The child can benefit from the milk every now and then. Since breast milk is used in its natural and crude form, it does not lose of any of its ingredients. It is always fresh and warm to a suitable degree.

- Breast milk not only ensures the child's well-being during infancy but studies show that, even during old age, those who had adequate breast milk in their

infanthood are much healthier than those who were deprived of this God-gifted blessing. Thus, they are less prone to cardiovascular and coronary complications and they are less affected by blood cholesterol and triglyceride as compared with those who have been deprived of their mothers' milk in their childhood. (*Mohammadiyan, 2019: 45*)

3. The Right to Socialization

One of the aspects of human existence is the desire to form interpersonal relationships with other human beings. It is an aspect which must be taken into consideration. For this reason, one of the duties of parents and teachers in educating

children and the future generation is to pay attention to their social growth so that their talents and capacities may grow and blossom in the arena of social life and that they may be able to successfully participate in collective life.

In other words, social education is one of rights of children.

Human experience in social life shows that the well-being, stability and sustainability of a social system depend on the well-being, readiness and ability of the people of that society.

Islam as a comprehensive religion addressing all aspects of the human life gives special attention to social education and it has presented instructions aimed at training disciplined human beings characterized by sagacity,

spiritual balance and moral equilibrium in order to enable them to take part in the collective life in a more realistic manner.

The religion of Islam has placed the pillars of education within the individuals themselves advising them to honor certain principles which, if materialized in them, would lead to sustainable relationships, reciprocal love, balanced life, social care and so forth.

Forgiveness, pity and compassion, respect for the rights of others, courage, sacrifice and dedication, consultation, cooperation, etc are among the principles of social education underscored by Islam. Family is the first institution in which these principles are practiced and upheld. The children and youngsters learn them by

witnessing the behavior of the family members. Thus, according to Islam, only that house is desirable and favorable in which the parents try to create a divine environment, and that by implementing justice and fairness among the children, showing compassion and mercy towards the children, respecting the elders and aged ones, cooperation and collaboration in carrying household chores, forgiveness in terms of overlooking other family members' mistakes, etc. (*Majlis, 1983, Vol. 23: 113*)

They let their children witness their parents and eventually benefit from their experiences in the arena of social life and interaction with other individuals in the society.

4. The Right to Marriage

The right to marriage is among the indisputable rights of children over their parents, especially the father. Perhaps, due to a lack of experience, poverty, lasting wishes and ideal thinking he may get distracted in marriage or may start hesitating and procrastinating. It is a duty of fathers to help their children make appropriate choices by paving the way and taking the basic essential steps for that purpose.

Based on religious teachings, among the rights of a child over his/her father is to give him/her a good name, teach him/her writing and when he/she attains the age of puberty, he should help him/her get married.

In the era of ignorance, the parents did not care

about their children's marriage. That was why God, the Exalted, ordered Muslims to take action for their children's marriage. He made it an obligatory duty of father to help his children get married. (*Mohammadi Reyshahri, 2000, Vol. 10: 720*)

5. The Right to Physical and Mental Well-being

Physical and mental well-being is the right of a child over his parents. One of the reasons Islam recommends marriage to those who are physically and mentally healthy is because of fulfilling the same right of the child. The children of ailing parents are much likely to be suffering from a disease. Although intellectual disability or mental retardation and mental

disorder are not a barrier to marriage, ignoring such problems is risky. That is why such people have been prohibited from procreating. (*Hurr Amili, 1991, Vol. 14: 75*)

After finding and getting married to a suitable spouse, the couple should make sure they are prepared to take childbearing and parenting responsibility. They have to ensure that they can, after conception or insemination, fulfill their child's rights. This preparation is not restricted to the physical aspect only; rather both parties to the marriage should also be psychologically prepared.

A child's physical and mental well-being has largely to do with the parents' behavior, especially the mother. The presence of another human in the

family will entail caring and educational responsibilities. From a physical point of view, it is a right of the child upon her parent to give it good food, especially *halal* (lawful) food purchased with *halal* earnings.

Parents' Rights

The religious sources provide various manifestations of fulfilling and honoring the rights of parents. These manifestations can be placed under one common title "kindness".

God, the Exalted, consistently enjoins kindness to parents in different verses of the Quran placing it next to worshipping God. That is to say, respect for parents and showing kindness to them has been placed second in importance.

(Ref: *Quran*, 2: 83; 4: 22; 17: 23)

The manifestations of kindness have been pointed out and explicated in the traditions. Some of the most important manifestations mentioned therein are as under:

- ✓ To obey parents.
- ✓ To talk to parents gently and nicely.
- ✓ To avoid interrupting parents.
- ✓ To show humbleness and humility towards parents.
- ✓ To tend to parents and fulfill their needs.
- ✓ To pray for parents.
- ✓ To share their grief and happiness.
- ✓ To be more kind to mother.
- ✓ To appreciate, in words and in practice, their favors and sacrifices.

- ✓ Not to address parents by calling out their names.
- ✓ To avoid ordering parents. (*Hurr Amili*, 1991, Vol. 15: 205-277)
- ✓ To avoid hurting parents even to the extent of saying “Uff” to them.
- ✓ Taking special care of parents in their old age. (Ref: *Quran*, 17: 23-24)

The basis of relationships and the most important factor that binds parents to their children is the blood relationship between the parents and their children. The parents' names are a sign of that relationship.

If a child addresses his parents by calling out their names, it is as though he has forgotten or ignored

parental relationship causing the emotional and parental relationships to fade gradually with the children not falling obliged to respect their parents' rights.

The Messenger of Allah also wanted his daughter Fatima Zahra to call him "Father" and not to use any titles like "Messenger of Allah".
(Majlisi, 1983, Vol. 43: 32)

It can be said that the Prophet of Islam wanted to maintain the father-child relationship in their communication and to ensure that his emotional relationship did not turn into a formal one.

Shia fiqh (jurisprudence) contains instructions about respecting parents' rights. Some of the rights of parents and duties of children are as follows:

1. A journey which is not obligatory, and is a cause of displeasure of one's parents, is haram, and while going on such a journey, one should offer full prayers and should also fast because it is a sinful journey.

2. If the time for a prayer sets in and in that time the parents want their child to do something, he must delay his prayer and comply with the his parent's wish except for when the time for prayer is short causing him to miss the prayer.

3. There is a lot of reward in congregational prayer, but if the parents forbid their child from attending the congregational prayer, it would be

obligatory on him to obey them.

4. In case a supreme religious authority (wali al-faqih) has not ordered an individual to take part in jihad and public mobilization is not obligatory either, the child must obey his parents who want him not to take part in the jihad.

5. If parents forbid their child from performing a sufficient obligatory duty (wajib-e kifayi), he should obey them in case there are other people doing it.

6. If parents want a child to do something whilst he is performing a recommended prayer, he must stop praying and comply with their wish.

7. If parents do not allow their child to observe recommended fast, he does not have the right to fast. (*Imam Khomeini, 2012: 264*)

8. It is the right of parents to be obeyed by their children in all matters except for when parents go against religion forbidding him from doing what is obligatory and commanding him to do what is forbidden. (*Majlisi, 1983, Vol. 74: 72*)

Conclusion

The most important results of this research are outlined below:

- In religious sources, every family member including the wife, husband, child, father and mother has a right.

- Right and obligation are closely connected with each other. Against every right, certain duties have been determined and delegated to the other party (the individual who is entitled to a right).
- Based on religious sources, honoring reciprocal rights increases amicability, strengthens the family system and ensures its efficiency.
- Disrespecting one another's rights has a negative effect on family performance and efficiency.

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ORIGINAL RESEARCH PAPER

Mystical Analysis of Dream and its Effects in the Holy Quran

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ARTICLE INFO	ABSTRACT	
Article History: <i>Received: 26 October 2022</i> <i>Revised: 20 December 2022</i> <i>Accepted: 13 January 2023</i>	SUBJECT AND OBJECTIVES: The Holy Quran has always been an inexhaustible source of divine wisdom and knowledge that Muslim philosophers and mystics picked up and demonstrated through research and analysis. Among the important Quranic topics dealt with by Muslim mystics, headed by Ibn Arabi, is the true dream, as the Almighty Lord in His Holy Book, singled out several verses for it, so that Surat Joseph had topped the Holy Quran with the subject of the true vision and its interpretation.	
Key Words: <i>Dream</i> <i>Origin of Dream</i> <i>Effects of Dream</i> <i>Mysticism</i>	METHOD AND FINDING: In this research, we sought, by following the descriptive analytical method of the dream Quranic verses, based on a mystical viewpoint, to know its origin which has two dimensions, one existential and the other cognitive, as well as clarifying its effects on humans life.	
DOI: 10.22034/imjpl.2023.15606.1085	CONCLUSION: Based on this study, we concluded that the origin of the dream in the Holy Quran is mystically linked to the discontiguous world of imagination on one hand, and the world of contiguous world of imagination on the other hand, connecting this with the position of man and what he perceives from the presence of imagination, which is an independent presence in which meanings and spirits appear in forms. In addition, revealing the importance of the true dream in terms of predicting future events, and the position of the dream interpreter in regard to realizing the dream in the world of visibility.	
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NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHOR (<i>Syria</i>)
16	2	

Introduction

Mysticism means knowledge and mystic knows things in such a way that he does not deny what he has seen. *(Jahami, 2006, Vol. 1: 1763)*

In Dawud Qaysari's letters (Treatise on Monotheism, Prophethood and Guardianship), we see a comprehensive definition of mysticism, where mysticism consists of knowledge of the Holy Essence in terms of his Names, Attributes and Manifestations, and knowledge of the conditions of the Origin and the Return, the truths of the world and how to return to a single truth, the Divine Essence, and to know the spiritual wayfaring and exert efforts to free the soul from the narrowness of particularity and connect to its origin and become universal. *(Qaysari, 2009: 7)*

In other words, we can see that mysticism is divided into two parts: Theoretical mysticism that means the knowledge of the Divine Essence, and his Names and Attributes, and practical mysticism which is to know the stages, ranks and stations, and act of self-mortification to arrive at God. According to that, practical mysticism is the knowledge of the heart that is realized through intuition and seeing.

Ibn Sina, describing the mystic, says:

That the one who stops his inner self from paying attention to anything other than God and directs it to the world of Sanctity so that the light of truth shines on it, is known as a mystic. So, the mystic is always in a

state of obedience and worship in soul, heart, and secret, in order to achieve true divine knowledge in his inner self. (Ibn Sina, 2003, Ninth Namat)

The word “Dream” (Vision) appears (14) times with its various derivatives in the Holy Quran, as the Almighty’s saying in his Holy Book:

“Tell me the interpretation of my dream, if you are able to”. (Quran, 12: 43)

Meaning: The king asked the nobles to tell him the meaning of his dream if they were able to.

The terms related to vision in the Holy Quran are the confused dreams which are the dreams whose facts cannot reveal, and vision which means the true dream.

It must be mentioned that the true dream is the only kind that is fully presented by the Holy Quran through its verses and the confused one is only mentioned twice as a term, nothing more. For instance, Allah says:

“They have said, It, (the Quran), is only the result of some confused dreams. He is only a poet. He should show us some miracles, as the ancient Prophets had done”. (Quran, 21: 5)

When Allah gives vision such importance in his Holy Book, that means He wants us to pay attention to its spiritual role in human perfection; Because of that prophet Muhammad and his family narrated many hadiths about dream.

Allah's Messenger says: "A good vision is from Allah and a bad dream (hulm) is from satan"; (*Majlisi, 1983, Vol. 58: 193*) to give us a sign to distinguish between true dreams and the confused ones.

Abu Abdillah said:

"The believer's opinion and vision at the end of time are on seventy parts of prophecy". (*Ibid, Vol. 61: 177*)

Philosophers and Mystics had attached special significance to vision and tried to give this matter a philosophical and Mystical analysis to explore its origin and mechanism. This analytical work started with Farabi who was the forerunner in putting the prophecy into a philosophical theory.

Farabi began his theory by defining the vision's mechanism in line with the prophetic tradition that the commencement of the Divine revelation to Allah's Apostle was in the form of good dreams which came true like the breaking dawn.

Farabi and Ibn Sina regard that the imaginal faculty plays a substantial role in realizing the true dream. (*Farabi, 2016: 63; Ibn Sina, 2003: 378*)

The mentioned faculty can stimulate the forms whether intellectual or sensational and combine, separate and create forms which the sleeper sees in his dreams.

As for the Mystics, there is a relationship between the ontological levels and the degrees of existence of humans, and according to it,

the degrees of existence are realized by the human worlds. That is, the means of connection between these two types of worlds are the human senses. Human has both external and internal senses, which the traveler always use.

In Mysticism, vision is considered a kind of imaginalization that has two aspects: Ontological and epistemological. Imaginalization ontologically is connected with the world of imagination and epistemologically is related to the outer and inner senses of man, especially the imaginative and imaginal faculties, namely, in order for the Imaginalization to be achieve, the relationship between the two worlds must be exist: The human (contiguous world of

imagination) and the existential (discontiguous world of imagination) ones.

The mystics, including Ibn Arabi, believe that the imaginative faculty is one of the inner faculties of soul and the storehouse of forms captured by the senses.

In other words, the imaginative faculty needs the senses and without them it would not be able to imagine sounds and colors and the likes of that.

Ibn Arabi believes that the imaginative faculty does not only need the senses; but also needs the retention and remembering faculties; because the retention faculty preserves the imaginal forms in the imagination, and without it the forms in the imagination would go and

fade away. (*Ibn Arabi, 1997, Vol. 1: 288*)

It must be noted that Ibn Arabi sometimes called the imaginal faculty, the contiguous world of imagination, in which angels, spirits, and nonmaterial truths appear in embodied forms. (*Ibid, Vol. 2: 311*)

In philosophy and mysticism, the imaginal faculty plays an important role in receiving divine effusion and unseen matters, and imaginizes and embodies the spiritual truths for man such as vision, so that the farther a person moves away from material and worldly concerns, the more his imaginal faculty reaches the limit of perfection in reflecting realities and unseen matters in a more correct and accurate

manner. (*Ibn Sina, 2004: 33; Qaysari, 2009: 89*)

This indicates that the imaginal faculty differs from one person to another; because it follows the rank and position of man in detachment from this world and its bonds and ties.

The importance of this research lies in the fact that through the mystical analysis of the vision, the origin of the ruya and its effects in the Holy Quran are revealed, and this matter in itself is new. Although there are articles and researches that discussed and dealt with the vision, we did not find an independent article based on the mystical analysis of the verses of vision in the Holy Quran to show the origin of ruya and its related implications.

Theoretical Foundations of Research

1. Dream (Vision)

Dream in lexical meaning is derived from the verb see, and is good vision comes from Allah and a (bad) dream (hulm) from devil. Ruya and hulm is what the sleeper sees in his sleeping; but ruya is often said about good things. (*Ibn Manzur, 1994, Vol. 14: 145*)

The interpretation of the vision means that the interpreter passes from one form to another, as if he asked about water interpretation, and says: Life. In this case, he passes from one thing to another. (*Ibn Faris, 1983, Vol. 4: 208*)

Ruya technically has no difference with the lexical one, vision in the Quranic terminology, according to what

is stated in the the Quranic dictionaries, refers to what is seen in a dream. (*Ragheb Isfahani, 1991: 374; Qureshi Bonabi, 1993, Vol. 3: 37*)

Mystically, Ibn Arabi had called Ruya (glad tidings, mubashirat) and this is according to the prophetic tradition, the prophet said: No remnants of prophecy remain today [in people's lives] except glad tidings. When asked what glad tidings were, replied, "True dreams". (*Ibn Arabi, 1997, Vol. 2: 376*)

In Ibn Arabi's view, the dream happens in the presence of imagination while the seer is sleeping, so sleeping is the passage to give the news about things which are related to the dream.

So, there are two passages: The first is from the

imagination of the dreamer to the imagination of the interpreter; The second is from the seer forms to the real ones as he (the interpreter) interprets it.

Regarding to this, the imagination of the interpreter may coincide with the imagination of the seer or may be not, and when they coincide, the passing called "Understanding" and when they do not, the situation is not a passing but just an "Utterance, Lafz". (*Ibn Arabi, 1997, Vol. 3: 453*)

Ibn Arabi believes that revelation is the descending of the rational meanings in the common sense as determined forms in the presence of the imagination in sleeping or wakefulness, so what was in sleep would be a dream, as the Messenger of God

interpreted the knowledge in the form of milk. (*Ibid, Vol. 2: 57*)

2. Origin of Dream

Dream is considered one of the Imaginalization kinds and in order for it to be achieved, the relationship between the two worlds: contiguous world and discontiguous world of imagination must be realized.

The imaginal faculty plays an important role in receiving divine effusion and unseen matters, and imaginizes and embodies the spiritual truths for man such as vision, so that the farther a person moves away from material and worldly concerns, the more his imaginal faculty reaches the limit of perfection in reflecting realities and unseen matters in a more

correct and accurate manner.
(*Qaysari, 2009: 89*)

3. Effects of Dream

The effect of something lexically indicates to the rest of it, (*Ibn Fares, 1984, Vol. 1: 53*) and technically means obtaining evidence of its existence. (*Ragheb Isfahani, 1992: 62*)

The effects of dream refers to what is caused by dreams in such a way that impacts the human being's life.

4. Mysticism (Irfan)

Mysticism means knowledge and mystic knows things in such a way that he does not deny what he has seen. (*Jahami, 2006, Vol. 1: 1763*)

In "Dawud Qaysari's letters" (Treatise on Monotheism, Prophethood and Guardianship), we see a comprehensive definition of mysticism,

where mysticism consists of knowledge of the Holy Essence in terms of his Names, Attributes and Manifestations, and knowledge of the conditions of the Origin and the Return, the truths of the world and how to return to a single truth, the Divine Essence, and to know the spiritual wayfaring and exert efforts to free the soul from the narrowness of particularity and connect to its origin and become universal.

(*Qaysari, 2009: 7*)

In other words, we can see that mysticism is divided into two parts: Theoretical mysticism that means the knowledge of the Divine Essence, and His Names and Attributes, and practical mysticism which is to know the stages, ranks and stations, and act

of self- mortification to arrive at God.

According to that, practical mysticism is the knowledge of the heart that is realized through intuition and seeing.

It is necessary to state that it is unfair in a place to reduce the scientific nature of mystical matters to the unity of existence or Divine presence; Rather, what makes mysticism an mysticism is the path to God for God Almighty only and only, and not tarnishing this intention with anything else, and this matter in fact enters a scholar or takes another out of the framework of mysticism.

(Ali et al, 2020: 78)

Analyzing the Verses of Dream from the Mystic Viewpoint

The Holy Quran was not limited in its verses of visions to the prophets' ones; but also presented the visions related to people who are not prophets, which we will explain and analyze according to the following order related to the ranks of the seer:

1. Abraham Dream

It is the vision of Abraham in which he was about to slaughter his son Ismail, God Almighty said:

“When his son was old enough to work with him, he said, ‘My son, I have had a dream that I must sacrifice you. What do you think of this?’ He replied, Father, fulfill whatever you are commanded to do and

*you will find me patient,
by the will of God".
(Quran, 37: 102)*

Abraham believed that what he saw in a dream did not need an interpretation. That is why he hastened to fulfill what came in his dream, sacrificing his son Ismail, and this explains what the Almighty says in His Holy Book Addressing Abraham:

*"You have fulfilled your dream. Thus do We reward the righteous ones".
(Quran, 37: 5)*

This vision came on an interpretation opposite to what Abraham saw in his sleep, and it was not meant to be slaughtered in the sense; but rather this vision was about the great slaughter:

*"So We ransomed him
for a great sacrifice".
(Quran, 37: 107)*

According to Ibn Arabi, Abraham was in the testing circle of God Almighty, and his vision needed to be interpreted while he was not aware of that, and therefore he did not interpret his vision and hasten to fulfill the Almighty's command.

*(Ibn Arabi, 1946, Vol. 1:
107-108)*

Kashani, in his "explanation of *Fusus al-Hikam*", emphasizes what Ibn Arabi mentioned in his book "*Fusus al-Hikam*", when he said that the dream is the presence of the contiguous world of imagination, in which it can be passed from the forms represented in it to

its intended and truthful meanings, and this is something that Abraham did not do, that is, he did not interpret the form in his dream.

The reason behind this lies in the fact that Abraham had become accustomed to taking from the discontiguous world of imagination in which what he took corresponds to reality without interpreting what he takes, and this is the matter by which the imaginary forms would correspond to that ones in the world of sense without any difference and therefore, there is no need for interpretation. (*Kashani, 1992: 103*)

Accordingly, when he saw in a dream that he was slaughtering his son, he considered that as the

Almighty's command and took the initiative to implement it without interpretation while the one who was slaughtered was a ram that appeared in the form of Abraham's son in his dream.

It must be pointed out here that the ram form of the son was not a mere coincidence; Rather, there is such a compatibility between the imagined form in the presence of imagination and the true meaning of this form, which is manifested by submission of Abraham and Ismail to the Almighty God.

So, What Abraham saw was a divine test relating to knowledge, i.e. the vision was a divine reason for Abraham to know that the slaughter form needs to be

interpreted and his fulfillment of the dream showed the perfection of faith and submission of both Abraham and his son before Allah. The fulfillment of his vision was a reason for emerging a new perfection and knowledge, which is the knowledge of interpretation in which slaughter and closeness to the Almighty is the form of Abraham's true Islam with ecstatic absorption in Allah. *(Kashani, 1992: 104)*

2. Joseph (Yusuf) Dream
It is the vision of the prophet Joseph, which is mentioned in the Holy Quran:

"When Joseph said to his father, Father! I saw eleven planets, and the sun and the moon: I saw

them prostrating themselves before me". (Quran, 12: 4)

This dream is a true dream which needs to be deciphered and interpreted to get into its origin and truth. If we look at this dream we can notice its richness of symbols. This symbolism is represented by his parents who are apparent in the form of the sun and the moon, and his brothers in the form of eleven planets, to fall down before the Prophet Joseph.

This situation of the all in prostration explains the high position station of Joseph. This prostration, which Ibn Arabi interprets as being similar to prostrating to Adam, to the Kaaba, which is apparently belong to other than God; but Ibn Arabi here believes

that as long as this prostration is by God's command, then it is considered an act of worshiping the Almighty and thus the distinction here appears between those who prostrate to other than God without God's command, and those who prostrate to the creature by God's command on the Day of Resurrection.

This is what happened to the Prophet Joseph whom Ibn Arabi called in his book "*Futuhat Makkiyya*" the special creature, as prostration did not only happen to him in the world of sense; but also in the world of imagination, in which he saw the sun, the moon, and eleven planets prostrating to him, and that was his father, his aunt, and

his brothers. (*Ibn Arabi, 1997, Vol. 3: 373*)

The vision of Joseph of his family in these forms was not a coincidence; but there was a compatibility that necessitates that all of them be embodied in these forms, That is because the sun and the moon are two origins, like the parents with regard to the lights of the planets that do not appear in the presence of the sun and the moon to whoever sees them, just like the stars whose light disappears either in the presence of someone who is more luminous than them or because of the distance and temp.

This seeing was from Joseph's viewpoint and if the forms were seen from the viewpoint of those in it, then the appearance of his

brothers in the form of stars and his father and stepmother in the form of the sun and the moon would be very pleasing to them. Since (his brothers) did not know what Joseph had seen and his perception was preserved in his imagination.

When Joseph told Jacob his dream, his father was aware of the danger and said:

“My son, do not tell your dream to your brothers lest they plot against you; satan is the sworn enemy of man”. (Quran, 12: 5)

And After that Joseph at the end of the story said:

“Father! This is the fulfillment of my dream of long ago (interpretation of my earlier dream),

which my Lord has made come true”. (Quran, 12: 100)

Meaning that God made it manifest and clear to the senses, after it had been true in imaginative form. (Ibn Arabi, 1946, Vol. 1: 100-101)

3. Joseph’s Fellow- Prisoners Dreams

They are the two dreams that the companions of Joseph saw in the prison when they entered it with him and this is what was mentioned in the noble verse:

“Two young men were also sent to serve prison sentences (for different reasons). One of them said, ‘I had a dream in which I was brewing wine’. The other one said, ‘In my dream I was carrying some bread on

my head and birds were eating that bread'. They asked Joseph if he would interpret their dreams. They said, We believe you to be a righteous person". (Quran, 12: 36)

Joseph said:

"Fellow-prisoners, your dreams tell that one of you will serve wine to his master and the other will be crucified and his head consumed by the birds. Judgment has already been passed about the meaning of the dreams that you asked about".

(Quran, 12: 41)

According to what was reported on the authority of Ibn Arabi, the two men had lied about their visions, and it was just what they told themselves about and imagined it without a vision

and when they told Joseph what they had dreamt, a form of that happened in his imagination and their dreams became true in the actual fact as if he was the one who saw that visions of the two men.

When Joseph interpreted the visions the prisoners said: we were lying and wanted to test you. Joseph answered them:

"Judgment has already been passed about the meaning of the dreams that you asked about". (Quran, 12: 41)

That is, the dreams will be inevitably realized. According to Ibn Arabi's view, the imagined form, which is resulted in from the conversation of the soul of the two prisoners while their wakefulness, does not

make sense until the interpreter, who has such a power of interpretation like Joseph, interprets it after he depicts it in his imagination. (*Ibn Arabi, 1997, Vol. 2: 377*)

4. The King Dream

It is the Egypt king's dream about seven fat cows being devoured by seven lean ones, and seven green ears of corn and seven seared.

Allah says in his Holy Book:

“The King dreamt that seven lean cows were eating seven fat ones and that there were seven green ears of corn and seven dry ones. He asked the nobles to tell him the meaning of his dream if they were able to”.
(*Quran, 12: 43*)

Joseph was among those whom the God Almighty taught them the knowledge of dream interpretation, as it was indicated at the end of Surat Joseph:

“O my Lord, you have given me dominion and taught me the interpretation of sayings”.
(*Quran, 12: 101*)

He was one of the masters in dream interpretation and by this divine knowledge he knew that the forms of cows are years, and their fatness means fertility, and their leanness is their drought, and all of this is connected with the embodiment of truths in the presence of imagination.

Ibn Arabi confirms this in his book “*Futuhat Makkiiyya*”, that the God Almighty taught Joseph

everything about vision interpretation and showed him knowledge in the form of milk, and steadfastness in religion in the form of chains, and he still taught him the embodied truths until he knew the interpretation of all of that. (*Ibn Arabi, 1997, Vol. 2: 275*)

5. The Badr Battle Victory

This vision is related to the holy prophet Muhammed, which comes in the sura Anfal:

“In your dream, God showed (the pagans' army) as being only a few in number, for if He had showed them as a great number, you would have lost courage and would have started to quarrel among yourselves concerning this matter;

*But God saved you from that condition; He knows what is in your hearts. When you met the pagans' army, God made them appear fewer in your eyes and you appear fewer in their eyes so that His miracle of granting you (an incredible) victory could easily be fulfilled. To God do all things return”. (*Quran, 8: 43-44*)*

This dream is a true vision which doesn't need any interpretation as it is realized in the actual fact as it was seen in the dream.

According to what it was said before, dreams are related to the world of imagination, which deals only with sensory images descending from the world of the unseen, so that they

appear and speak in the dream to make the sleeper learn through them the interpretation and meanings of the dreams' forms.

This true vision of the prophet Muhammed happened in according with his station, and therefore didn't need an interpretation and realized in the actual fact as it had been seen.

The imaginal faculty of the messenger, did not interfere in the vision; because his noble soul has the ability to connect with the unseen world and heavenly bodies.

Ibn Arabi refers to this matter when he shows the difference between the dreamer and the possessor of the revelation, which is that the possessor of the revelation can stop his senses and their functions

and actions, in order to connect with the heavenly entities, due to what his noble soul possesses the ability to connect with them, while that of the dreamer happens to him by virtue of nature; because the sleeper senses fail to work naturally. (*Ibn Arabi, 2001, Vol. 1: 306*)

Ibn Arabi points to what may appear from that noble soul who has the ability to connect with the unseen world, in terms of wondrous deeds and miracles due to the help received from the world of power, which is denied only by the veiled ones who are afflicted by the hardness of heart and the imperfect mind, giving an example of that honorable and luminous soul with what appeared from the

Commander of the Faithful, Imam Ali when he took off the Khaybar Gate. (*Ibn Arabi, 2001, Vol. 1: 307*)

6. The Conquest of Mecca
We see in this vision, the glad news from the Almighty God to His Messenger with the conquest of Mecca and the entry of the Sacred Mosque, which was actually realized without any interpretation.

Allah says:

“God made the dream of His Messenger come true for a genuine purpose. (In this he was told), If God wills You (believers) will enter the Sacred Mosque, in security, with your heads shaved, nails cut, and without any fear in your hearts. He knew what you did not know.

Besides this victory, He will give you another immediate victory”. (Quran, 48: 27)

Here we see how the Almighty God linked the realization of the vision with his divine will to which the believer must surrender himself completely so that his life in itself becomes a shining example of “God Willing”: *“If God wills You (believers) will enter the Sacred Mosque”* and when the Almighty links the realization of this vision here with His will, *“God willing”*, then how about His servants who, through this sign, must adhere to politeness with him, follow his commands and path.

This vision is also considered as a true vision

and part of the revelation, which does not need an interpretation, as it is realized as a result of connecting with the unseen world and heavenly entities. (*Ibn Arabi, 2001, Vol. 1: 305*)

The Effects of Vision on Human Life

In the light of the foregoing mystical analysis of the verses of vision in the Holy Quran, we see how Ibn Arabi relates the vision to the discontiguous world and contiguous world of imagination, by connecting the vision with the man station and what he perceives from the presence of the discontiguous imagination, which is an independent presence in which meanings and spirits

are embodied in the form of images.

Therefore, it can be said that in accordance with dream, the prophets have three stations:

1. The first station is related to the prophet Muhammed, for the reason that everything he saw in his dream came true in the actual fact without an interpretation.

2. The second position is for the father of the all prophets Abraham, for what he saw in his dream was the opposite of what came true in the actual fact. He saw in his vision that he was slaughtering his son, while the actual meaning of that vision is his son's escape from slaughter and redemption.

3. The third position is for the prophet Joseph, due to the fact that his vision was needed an interpretation to reach its actual meaning.

Vision has occupied an important place in the Holy Quran for its great effects on human life, whether in the material world or the unseen world, and this matter is very evident in the Holy Quran, which revolves around the issue of linking man to the unseen world and knowing important and pivotal things in the future through interpreting vision's forms or without it.

The important effects of vision, according to what was mentioned in the divine revelation of the

Noble Quran, can be summarized as follows:

By dream, the face of the descended truths from the world of the unseen is revealed, in which man does not need to evoke evidence and proofs of what he sees; because the vision itself is one of the signs achieved in the depth of the human soul and perceived through its senses, especially the imaginative and imaginal faculties, and this matter appeared clearly in all the verses of the Quranic visions, whether what the Great Messenger saw in his vision of their entering the Sacred Mosque, which he narrated to his companions and was a reason for their joy and exultation, or what he saw in his sleep about the battle of Badr, without which

Muslims would have been weak and disputing in war; but God Almighty, through the vision of His Messenger, may God's prayers and peace be upon him, saved them. He who is weak is because he knows what their chests are.

Thus, the visions of the Noble Messenger, may God's prayers be upon him and his family, were on the one hand a revelation of future facts, and on the other hand, glad tidings and a reason for joy, strengthening Muslims and saving them from weakness and quarrels.

As for the other great benefits of the vision, which were reflected not only on its dreamer; but on an entire nation, it is the vision of the king in Surah Joseph, When the prophet

Joseph, interpreted it, it did not give its good to the king only; but that interpretation was reflected on the entire nation by showing a precise administrative scientific organization of water and food resources over the next seven years, which protected the nation of Joseph, from the danger of hunger and drought, and we see here the importance of the vision from the side of predicting future events, as well as the position and station of the vision interpreter and his divine knowledge.

The Quranic visions were good tidings to some, such as the good tidings of divine victory and entering the Sacred Mosque in the visions of the Messenger and a way to receive the

divine duties by which the affairs of the servants are regulated with regard to livelihood, as happened in the interpretation of the vision of the king and the vision of his bartender or even a way to show the fate and destiny, as happened with One of Joseph's companions, and his crucifixion and return to his Lord, and a divine test and new knowledge, as happened in the vision of Abraham.

The interpretation of dream and its impact on the prophet Joseph life on a personal level or on others to whom he interpreted their visions. The effect that left on the Joseph's life is evident by proving his sincerity, prophethood, and his lofty position, while on others' life, it appears when

he interpreted the two fellow-prisoners and that what determined the fate of each of them.

The impact of this Quranic topic on true visions indicates the importance of visions as a way to prove the world of the unseen and the existence of a large and wide world that includes everything that exists in our world; but in a purer more universal form, which is the world of imagination.

According to the analysis that we conducted of the Quranic visions, we saw how true visions were a way to discover the benefits and harms of things, the good and bad deeds, and this is what a person needs to know in order to walk in this life on the right path towards the

Divine closeness through which secrets are revealed and meanings appeared in forms.

Conclusion

In general, the results of this research are as follows:

1. In the light of the mystical analysis of the verses of vision in the Holy Quran, we see vision is connected to the discontiguous world and contiguous world of imagination, as well as the man station and what he perceives from the presence of the discontiguous imagination, which is an independent presence in which meanings and spirits are embodied in the form of images.

2. The effects of Quranic visions are summarized

as good tidings to some, and a way to receive the divine duties by which the affairs of the servants are regulated with regard to livelihood, and a path to show the fate and destiny, and a divine test and new knowledge.

3. Through the visions presented in it, the Holy Quran shows the different positions and stations of the prophets. Each vision of the prophets was related to their positions in the sight of God.

4. The importance of vision in the Holy Quran is not limited to the aspect of predicting future events; Rather, the position and status of the vision's interpreter, who played a major role through his

interpretation and sometimes in realizing it.

5. The Quranic true dreams are a way to explore the goodness of deeds and things and their evil, and this is what a man needs to know in order to walk in this life on the path of divine closeness and love.

6. The impact of this Quranic topic on true visions indicates the importance of visions as a way to prove the world of the unseen and the existence of a large and wide world that includes everything that exists in our world; but in a purer and more universal form, which is the world of imagination.

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ORIGINAL RESEARCH PAPER

The Position of Intellect in the Fundamentals of Ethics Epistemology in the Thought of Sheikh Saduq

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ARTICL INFO	ABSTRACT
<p>Article History: Received: 02 December 2022 Revised: 01 February 2023 Accepted: 28 February 2023</p> <p>Key Words: Intellect Rational Good and Bad Ethics Epistemology Sheikh Saduq</p> <p>DOI: 10.22034/imjpl.2023.15529.1082</p> <p>DOR: 20.1001.1.26767619.2023.10.33.4.0</p>	<p>SUBJECT AND OBJECTIVES: Companying with revelation and other human faculties like sense and heart, Intellect is the perceptive faculty as one of the most significant fundaments of human Ma'rifat (recognition). It is important to know the position of Intellect in the epistemic geometry of Islam, especially Islamic ethics which lead human truth. In order to realize Intellect and its position among fundamentals of epistemology, the view of some precedent scholars like Sheikh Saduq is prominent since the proximity of his age to the presence of infallible Imams and finding minor occultation era.</p> <p>METHOD AND FINDING: Aiding a descriptive-analytical method, we seek for the position of intellect as one of epistemological fundamentals of ethics and their rank of influence on ethical Ma'rifat based on theological thoughts of Sheikh Saduq. We have defined Intellect from the perspective of epistemology as the source of knowledge. Then, we have dealt with the types of Intellect, including theoretical and practical ones, and finding the particular type considered in epistemology.</p> <p>CONCLUSION: Even though, Sheikh Saduq is counted as a textualist thinker but intellect in his thought is considered as an independent source in the scope of intellectual problems, which authenticates the other sources of recognition. Intellect is also mentioned as the primary source of recognition, and in company with revelation is known as the main causes of recognition.</p>
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Introduction

What we practically expect of ethics is to evaluate human behaviors and habits. Thus, some particular instructions for human behaviors and habits have been specified in ethics based on its theoretical foundations.

Hence, the theoretical fundamentals of ethics are of particular importance, while the difference in the theoretical fundamentals necessitates diversity in ethical instructions too.

Epistemology is considered as a codified science among new sciences whereas its specific terms and subjects have not been found in a coherent format in the works of the ancient scholars. However, some subjects found in their works

consisting of epistemological tinge.

Ibn Babawayh Qomi known as Sheikh Saduq is one of the Shia scholars in the 4th century A.H, who is also counted as the most well-known scholar and jurist in the theological and hadith-oriented school of Qom.

It is significant to know his theories due to the short time gap between his and the infallible Imams' era.

Therefore, this study examines the fundamentals of the ethic's epistemology in Sheikh Saduq's perspective, tries to clarify the basic principles and foundations of epistemology in the Islamic ethics system and deals with their influence on ethical recognition.

The role of Sheikh Saduq, identifying his viewpoints and the criterion stated in

respect of the significance of intellect and rationalism in the school of Qom are prominent in order to comprehend the Islamic ethical system.

As a remarkable point, we are in dire need of applying various types of knowledge in order to plan and solve scientific problems. The knowledge which is required prior of dealing with the problems of any science is called as “principles of science” which is divided itself into two following categories:

1. Conceptual (Tasavor) principles
2. Judgmental (Tasdiq) principles

Conceptual principles, i.e. the definitions and elucidations of the nature of discussing objects, are

usually presented as an introduction within the science itself; but judgmental principles of sciences are varied and often discussed in other sciences. (*Misbah Yazdi, 2013, Vol. 1: 87*)

The fundamentals in this study mean those judgmental principles associated in terms of content to ethics and are influential in determining the fundamentals of ethics.

Hence, the fundamentals of the ethic's epistemology are the basic propositions by which is elaborated the sources of ethical recognition, valid means and methods in studying of this class of recognition. (*Ibid: 137*)

In this study, we look for how Sheikh Saduq, known as a textualist scholar,

looks at Intellect (Aql). Does he consider an independent role for intellect in moral epistemology?

The Role of Intellect in Ethical Recognition

Intellect is one of the sources and means of recognition. Different approaches found out of the Shiite theologians concerning the position of intellect since the era of the infallible Imams up to now.

In the age of Imam's presence, this approach has been consisted of rational and traditional tinge, however, traditional approach has been prevailed in occultation era until the age of Sheikh Saduq. Although Sheikh Saduq, as a representative of the Qom school, narrated many ahadith related to intellect in his works, and

although many hadiths of "*The Book of Intellect and Ignorance*" in "*Usul Kafi*" have been narrated by Qom's narrators and transmitters; but we have not been encountered to none of his works to the subjects entitled by "*The Book of Intellect*" or the virtue of knowledge. He initiated "*The Book of Monotheism*" with the subject of "*Reward of Monotheists*". Furthermore, he applied that as well in his "*The book of beliefs*". (Abedi, 2006: 20)

In addition, Sheikh Saduq has not provided a definition for intellect in any of his available works; but there are two ways in order to determine an eligible definition for intellect ascribed to him.

The First one is through the narrations reported by Sheikh Saduq about intellect and its nature. It has to be realized that Sheikh Saduq would consider the traditions of his book as correct and believed if he did not reject them.

Furthermore, there are some sentences about intellect, its nature, duty and function in his writings and statements by which the intellect can be defined through concluding and right arranging of which.

Some of the propositions that may be inferred out of the discussions stated or the traditions narrated by Saduq regarding the intellect are as follows; He considered intellect as Allah's argumentum over people and distinguishing factor of honesty out of mendacity, good out of

bad, and good out of evil. He took intellect into consideration as the best creature of Allah, as well as the most obedient, the greatest and the noblest one. Worshiping is performed through intellect, and rewards and punishments are given on its basis. (*Ref: Saduq, 2000: 34-391; Ibid, 2014, Vol. 1: 34; Ibid, 2011, Vol. 1: 12*)

According to him, intellect is something by which the Lord, the Merciful, can be worshiped, and the heaven obtained through. (*Ref: Majlesi, 1986, Vol. 3: 95*)

He considered the intellect as the evaluator for the veracity of words and deeds, which rules on their correctness or wrongness. In his opinion, the intellect will not be acceptable if considers something impossible,

does not consider it as valid, or does not accept it for any reason. He acknowledged to the inveracity of some propositions due to their being dismissed of rational principles and refusing by intellect.

From Sheikh Saduq perspective, the intellect in company with transmitted knowledge (Naql) can discover recognitions out of beliefs for humans. In some of these issues, he considers the act of intellect as unique and believes the propositions received from the intellect as able to specify or determine traditional propositions.

The following definition about intellect may be ascribed to Sheikh Saduq through the outcome of these propositions:

Intellect is the distinguishing element between good and evil, able to acquire recognition and perceive the truth, and the evaluator for the veracity of words and deeds. (Berenjkar and Mousavi, 2010: 35)

Secondly, Sheikh Saduq considered intellect as one of recognitional sources attributed by particular potency to discover and understand some religious propositions and generate recognition for mankind. Intellect is strongly capable to know the Lord which is one of the authenticated causes to. Following the 10th hadith of the 41st chapter of "*Tawhid Book*" concerning to know God with God, he explained as following:

The correct word in this chapter is to say we recognized God with God; because if we knew Him through our own intellects, He Himself would bestow them upon us. (Saduq, 2000: 391)

Stating the above-mentioned point, Sheikh Saduq confessed intellect as one of the ways to know God. Although he, as like as many other scholars, assessed intellect as an independent epistemological cause. But he trusted on the scope of intellect's impact and stated that everything within its domain can be comprehended by which. (*Ibid: 79*)

In his viewpoint, the human intellect is not able to perceive all truths with no association with divine

revelation. (*Ibid, 2011: 54,94&164*)

However, it is compendiously able to know Almighty God. As regards, since God is unlimited, it is impossible to know Him in detail. Therefore, intellect consists of cognitive ability in limited cases; but not an independent element to know the entire truths.

1. The Position of the Theoretical and Practical Intellect in Ethics

We comprehend, according to Sheikh Saduq's total works and thoughts, paying of his special attention to intellect, its function and plenty of applied rational arguments in theoretical intellect, e.g.

In the book "*Ma 'ani al-Akhbar*", the relevant chapter

to the hadith of Qadir, Sheikh Saduq benefited by rational deduction and apprehension in rejecting the various lexical meanings of the term Mawla, except for being the owner of obedience, and said, it is not justified for the Prophet to say, whoever I am the cousin of, Ali is his cousin too; because it was entirely well-known and crystal clear whereas its repeating was futile and useless act for Muslims.

Additionally, it is not justified to mean the term Mawla as the consequence, the back or the front; because it involves neither meaning nor benefit. However, we find permissible out of the language when man says, he/she is my Mawla; while he/she is the man's owner of obedience.

Therefore, this is what the Prophet intended by His following statement:

“Whoever I am his Mawla, Ali is his Mawla too”. (Saduq, 1983: 162)

In another portion, responding the question on why did not the Prophet, in hadith of Qadir, explicitly express Ali's appointment as caliph in such a way no room for any discussion left later on? Saduq wrote, It is likely that contemplating of implication has been entrusted to the great thinkers in order to deliberate on words. (*Ibid: 168*)

Saduq declared the ability of practical intellect to figure out the good and bad (Husn va Qubh) of things; (*Ibid, 2000, Chapter 61: 629*) But it is not thorough cognition because in

Sheikh Saduq viewpoint, the human intellect is not able to perceive all truths with no association with divine revelation. (*Saduq, 2000, 54,94&164*)

Therefore, according to him it can be drawn a conclusion that practical intellect is the source of epistemological cognition in ethics because of knowing the good and bad of things.

Furthermore, it may be pondered as the first step to recognize and consequently, to be able to perform moral duties.

2. Rational Good and Bad
Some researchers believed that the theory of rational good and bad has terminated three historical periods:

- Prior to the emergence of Qadariah and Mu'tazilah in which the reality of which was mentioned but no particular term found for.

- Later than the emergence of Mu'tazila up to the end of the 3rd century, when its particular term mentioned and some of their extensions clearly discussed; but not seriously substantiated or criticized.

- Later than the emergence of Ashirate and their objections, in which seriously substantiated and criticized, the supporters provided various arguments to prove it. (*Rabbani Golpayegani, 2012*)

- During the era of Sheikh Saduq, i.e. the 4th century, the theory of

rational good and bad had already been brought up, substantiated and criticized. But he has not dealt with it as an independent problem, rather referenced it in the middle of his discussions. Major discussions on good and bad are addressed hereunder the discussion about action (Fi'l). In semantics' outlook, good and bad is considered as one of the major discussions in Islamic theology and, consequently, in the principles of jurisprudence (Usul Fiqh) as well.

- This discussion is provided for normative value of action. The term Qubh (bad) is merely expressed once in the Holy Quran as disfigured

(Maqbuhin) but the term Good (Husn) is mentioned in plenty of verses in the Quran, such as the term most beauteous (Ahsan) versus the term 'Ihsa' and the term Good (Hasana) versus the term misdeeds (Sayi'ah). The process of Husn va Qubh's evolution has been initiated from aesthetics towards ethics. (*Pakatchi, 1991: 643-644*)

- Nasrullah Pourjavadi believes that the term Husn, similar to the term Milahat, is among the Quran's terms, which is meant in Persian language and literature as goodness and righteousness, the antonym of badness (*Ref: Ibid: 528*)

- *Javadi and Mohammadi Sheikhi*, in their semantics'

consideration, have mentioned four major following meanings for good and bad;

- Compatibility and incompatibility with nature: Whatever is agreeable and pleasant for alive being is considered as good (Hasan) and whatever in contrast and unpleasant is bad (Qabih), thus, we call pleasantness and unpleasantness as Husn va Qubh.
- Compatibility and incompatibility with purposes and expediencies,
- Soul perfection and imperfection,
- To praise and blame or the competence for being praised and blamed. (*Javadi and*

Mohammadi Sheikhi, 1999: 48-78)

- Saduq in his semantics' consideration believes in Husn va Qubh as the competence for being praised and blamed, since he stated concerning to substantiate the contingency (Huduth) of the universe, that whatever action commanded is praiseworthy and what is prohibited is reprehensible. (*Saduq, 2000: 346*)

- Knowing the ordered and prohibited acts, we perceive actual good and bad (Husn va Qubh Fi'li). Thus, ethical good and bad include those actions which have been commanded and prohibited by Allah.

3. Ontology of Husn va Qubh

Saduq believed in essential good and bad (Husn va Qubh Dhati) in ontological aspect because, in the 60th chapter of “*The Book of Tawhid*” while describing Allah’s the most advantageous act with His servants, mentioned a tradition in which deduced within to the 44th verse of sura Yunus, denied oppression of God and considered Him as the most advantageous doer. (*Saduq, 2000: 403*)

The negation of oppression from God indicates valuation of actions before the establishment of Shari'a law.

Moreover, the following narration reported by Sheikh Saduq in “*The book Ma'ani al-Akhbar*”, transmitted

by *Hind ibn Abi Halah*, the son of Khadijah, when attributing the Prophet, refers to essential good and bad of acts:

The Prophet counted good things as great and admitted and despised bad ones. (Ibid, 1983: 82)

This view on essential good and bad is that of moral realism. Based on realism, moral realities are something independent of our beliefs and approaches, which are synonymous or almost synonymous with moral objectivism and moral cognitivism. (*Khawas et al, 2006: 48*)

4. Epistemology of Husn va Qubh

In the epistemological aspect, Saduq believed in rational good and bad; because acknowledged the

intellect as capable of identifying good and bad in the field of rational sensuous. Therefore, he has frequently benefited of rational arguments in multiple parts of his works. He presented an exegesis, in process of stating interpretation (Ta'wil) and exegesis (Tafsir) on numerous traditions, while authenticated to one of the principles of practical intellect and the rational good and bad.

Although the terms practical intellect or rational good and bad, in their basic meanings, are of particular ones in philosophy and principles of jurisprudence and conventionalized many years after Sheikh Saduq and Sheikh Kulayni's era; but rational rule has been frequently applied as a

presupposition in the plenty of their interpretations on traditions.

Believing in good and bad is among those negotiated issues by several non-Imamiyah and Ahl Hadith scholars throughout the history of Islam, as far as becoming rational good and bad as one of the most fundamental disputes in theology. Furthermore, the difference between Ash'arite and Adliyyah becomes clear in this discussion, and some subjects such as God's justice is on its basis.

The importance of the discussion is to the extent that Adliyyah were called to because of their belief in Allah's justice based on substantiation of good and bad. (*Muzaffar, 2002: 213*)

Although the principles of practical intellect have been

less directly mentioned in the works of Sheikh Saduq; but we find lots of the issues on good and bad which noticed as a presupposition in the introduction of his discussions. This problem indicates the belief of Imamiyah narrators, versus the Sunni ones, to rational good and bad as one of their features.

For instance, it could be alluded to what expressed by Sheikh Saduq following the 18th hadith in presenting the exegesis on the verse 67th of *sura At-Tawba*. He, following the verse 51st of *sura A'raf* says, we leave them i.e. We do not make them a reward in comparison to one who hopes to meet his day.

Then he predicated this interpretation on a rule

among practical rational rules and elucidated: Leaving is impossible for Allah Almighty. Accordingly, he mentions, ‘*As for God's saying, and left them sightless in a manifold darkness*’, (*Quran, 2: 17*) means He does not hasten to punish them, and extends them a grace period to repent. (*Saduq, 1958: 102*)

In general, Saduq interprets all the verses related to divine leading astray (Idhlal) on the basis that it is bad for Allah whereas the Sunni scholars do not consider it as bad and prefer the exoteric meaning of the verses (Zahir) as criterion.

In addition, due to the intellect's evidence on the badness (Qubh) of deceit, trickery, mockery and forgetfulness, he found

indispensable to interpret those verses indicated to the abovesaid matters and declared:

Indeed, Allah, the Exalted, does not beguile, deceive, mock, ridicule and forget. Allah, is the more Exalted than being attributed to. (Saduq, 1993: 26)

Regarding badness of obligation beyond man's strength he said, *our belief in obligation is that God Almighty did not burden His servants except to what they can bear*, as Allah said in the Quran: "*Allah does not task any soul beyond its capacity*". (*Quran, 2: 286*) and the capacity is other than bearing". (*Saduq, 1993: 28*)

In addition to what frequently and explicitly found in Saduq's books, so

that we explained some of which as examples, he expressed in many issues and made arguments based on rational good and bad, even though did not explicitly express.

In such cases, while sheikh has not explicitly expressed the rule of intellect; but his taking of the rational rule authority as presumption could be figured out with a little precision, so that he stated such on its basis. For instance, we can notice on the cases stated by Saduq in his book *Al-I'tiqadat*. Although there are many examples in this regard; but tried to mention those with more explicitness.

Sheikh Saduq, regarding divine justice, uttered:

We believe that Allah ordered us to regard

justice and treated us with what is its beyond i.e. His beneficence (Tafadhl). (Saduq, 1993: 29)

He remarked on two rational judgments in the above-mentioned instance. Firstly, it is bad for the one who commands an action if he himself is not the doer of which. Thus, Allah, who orders us to act on justice, must be just Himself, rather, He goes beyond and favors us which is beyond of justice.

Sheikh Saduq defined justice as follows, *to be rewarded for the good acts and punished for the bad ones. (Ibid)* He defined beneficence as something beyond of justice and considered essentiality of Allah's being just. Hence, if He promises a reward for

something, He will fulfill it because breach of promise for reward is intellectually bad.

Noticeably, he implicitly indicates to another rational judgment. However, because breach of promise for punishment is not rationally bad; but beneficence and grace. Thus, Allah favors upon us in respect of His promise of punishment. The argumentation concerning to divine justice is on the basis of rational good and bad, as the pivotal disparity between Adliyyah and Ash'arite.

In this regard, Muzaffar said:

The well-known discussion of rational good and bad in theology is the major disparity between Adliyyah and Ash'arite, while some issues like believing in

Allah's justice and so on are associated to. (Muzaffar, 2002: 213)

However, according to Ash'arite, whatever the Shari' (Legislator) considers good is good, and whatever the Shari' considers bad is bad, (Muzaffar, 2002: 216) whereas according to the Adliyyah, regardless of the Shari' ruling, actions are encompassed by essential values according to the intellect, so some of which are essentially good, some bad and some others have not been characterize by any of which, and the Shari' merely commands what is good and forbids what is bad.

Therefore, due to the goodness of truthfulness by its nature, Allah commanded to, not for becoming good

because commanded by Allah, and lying is bad by its nature, that is why Allah prohibited it, not for becoming bad because prohibited by Allah". (Nasir al-Din Tusi, 1992: 216)

Accordingly, Adliyyah maintained renege of promise as bad act. Thus, when Allah has promised a reward for something, He will not renege on. Therefore, 'Adl (justice) according to the above-mentioned definition, by Sheikh Saduq, is necessary for Allah. However, since breach of promise for punishment is beneficence to His servants is not considered as bad; but praiseworthy act, so Allah treats us with beneficence. Hence, it is said, "*O! My Lord, treat us with your beneficence not your justice*"

i.e. Allah forgives sins and rewards whomever deserved to.

In this regard, Saduq reported the following tradition stated by Imam Sadiq, "*Tawhid (Unity of Allah) and 'Adl (His justice) are the foundations of religion*" then, in order to elaborate the meaning of Tawhid and 'Adl for the narrator said:

Tawhid is to not consider eligible on your Lord what is permitted to you, and 'Adl is to not attribute your Creator to what He blamed you for. (Saduq, 2000: 96)

Thus, it exactly necessitates Allah's legislating on the basis of rational good and bad.

In another tradition quoted by Shaykh Saduq in "*The book of Tawhid*", Abu

Hanifah asked *Imam Kadhim*, who commits the sin? Imam in His replying pondered three various assumptions and relied on rational good and bad in the whole of which. Imam replied:

"It is not devoid of three aspects: Either it might be committed by Allah and not from man, so it is not deserved of All-generous i.e. Allah to punish His servant for what he/she has not performed, or by both Allah and His servant; but it could not be such because it is not deserved of the strong partner i.e. Allah to oppress His the weak partner. Furthermore, it might be committed by the servant, then if Allah punished him, it would

be for his sin, and if He pardoned, it would be for the sake of His generosity and munificence". (Saduq, 2000: 96)

Noticeably, Imam alluded to the badness of oppression in the 1st and 2nd aspects but in the 3rd one to Allah's justice and munificence.

Sheikh Saduq somewhere else hinted on disobedient people who will merely be struggled to Allah's punishment, so that the punishment is particularly specified for rebellious men. So, the obedient man will never find Allah's punishment, and this is the meaning of justice. Hence, violating of this principle, i.e. involving of non-guilty ones in divine punishment,

is considered bad and oppression. He said:

Our belief regarding the Hell is its being as abode of humiliation and revenge against non-believers and disobedient people.

Additionally, he pointed out that among disobedient people, the monotheists will receive God's grace and mercy, which is beyond of justice, and disobedient and polytheist ones will permanently be in the fire (Hell):

And none will permanently abide in except of disobedient and polytheist people; but the sinners among monotheists will be expelled out due to His mercy which received to, and the intercession which obtained to. (Ibid, 1993: 77)

In order to negate oppression from Allah, Saduq clearly expressed the intellectual badness of oppression and stated: *Oppression does not happen except by one who is ignorant of its badness, or one who needs to commit for taking benefit of.*

Then he declared that Allah is all-sufficient i.e. the benefits and harms have no influence on Him, and also, He is all-knowing about the past and current goodness and badness (Hasan and Qabih), thus He does not do but of wisdom and righteousness.

He further stated:

The one whose wisdom is admitted among us is not expected to act on oppression, even if is needless of, able of its refraining and knowing

of its badness. To commit oppression is deserved of blaming but obviously there is no fright for Him if intended to commit bad acts (Qaba'ih). (Saduq, 2000: 397)

It is understandable that he not only pointed out the validity of practical intellect (Husn va Qubh) among humans; but also considered it executive for Allah and refused His doing bad action.

A remarkable point refers to a kind of distinguishing points he made between rational good and bad and intellectual counting of goodness and badness (Istihsan va Istiqbah Aq'liayn). He distinguished between the two hereunder discussions concerning to the

traditions about children and wrote:

The argue in cognition of justice and oppression, and the manner to distinguish of which is not referred back to the inclination of nature towards something and its aversion from; but intellectual counting of goodness and badness.

Therefore, we are not permitted to have certitude on the badness of an act due to our ignorance of its causes, and to function to dismiss an act out of the boundary of justice based on its outward manifest. (Saduq, 2000: 396)

Namely, as for being mere counting as bad (Istiqbah) of an act against of nature, we cannot judge

to badness, unjust and cruel for. An objective act consists of various aspects, since many aspects of its truth and wisdom are hidden to us. If they become clear to us, we may not only count that act as bad but also praise its doer. It is adequate if being the wise and just of its doer are reasonably approved to us, then we can rule on it as wise and right act due to being ignorant of its wise cause.

As well, we can rule on certitude about the justice of its doer, even though this particular act is against of nature.

As Saduq said:

Whenever we are obligated to do nothing but right, wise and what is righteousness in, it would be compulsory upon us

to generalize the whole acts based on this proposition, no matter we know their causes or not. (Saduq, 2000: 396)

Just as, if a father, whose being wise and just are confirmed, is found in progress to cut off a limb of his child while no reason is found for, it would not be allowed to violate him; because there is certitude on his regarding expediency, good judgment and decision for his child.

This is the same about Allah's acts, whose being all-wise and all-just are evidently proven by arguments to us. Because as Sheikh Saduq said: *We recognized our own inability to know the causes of objects and dereliction to dominantly comprehend the*

meanings of particulars.
(Ref: Syedwakili, 2013: 151)

So, how do some people, despite admitting their inability to comprehend the causes of divine actions, cast doubt on Allah's wisdom and justice, which affirmed for all, by simply being oppose of nature while itself is deserved of questioning?

Saduq stipulated on generality of rational judgment and its impossibility to specify as: *Because there is neither dereliction of the intellects about one species, and not for the other ones, nor specification about one genus, and not for the other ones. (Saduq, 2000: 396)*

In one another chapter of "*The book Itiqadat*", he dealt with Mahdism and Imam Mahdi and said:

We believe that is not (rationally) permitted for the promised savior to be other than Imam Mahdi, even though His occultation is too prolonged. (Saduq, 1993: 96)

Then he clarified regarding this rational impermissibility as follows:

Because the Prophet and infallible Imams referred to Him through His name and lineage, and to Him they stipulated in their context (Nas) and to Him they gave good tidings. (Ibid)

We will figure out if pay our close attention to the argument expressed by Saduq, that he did not logically consider permissible if Allah does not implement based on what

His authorities have clearly stated on His behalf.

In other words, the Prophet and infallible Imams i.e. divine authorities, could not rationally lie and make wrong promises because it necessitates leading towards astray which is bad for Allah.

Therefore, divine authorities must be truthful in their promises, and it is not logically lawful to be other than the son of Imam Hassan Askari, one who has already been appointed through explicit denote of context as the promised savior, and this is an intellectual impermissibility not legislative (Shar'iyah).

Not only in the above-mentioned examples but also in many other ones, it can be conceivable that

even though Saduq did not explicitly maintain the principles of practical intellect; but applied plenty of which and considered self-evident presupposition in progress of beliefs' representing.

Then if one hadith mentioned, it would have been usually followed by major principle, conclusion and supporter of rational reason, not in such manner that rational rule is inferred out of the hadith. Therefore, he presumed the axiom of rational judgments regarding good and bad consideration (Tahsin and Taqbih) of actions as an argue to admit actual good and bad. (Syedwakili, 2013: 151)

Achievement or Non-Achievement and Quality of Recognizing Moral Rules and Propositions

Another subject raised in ethical epistemology is relevant to the case of attainment, non-attainment and the quality of acquiring the recognition of moral rules and propositions.

What is evident out of the above-mentioned discussions and the works of Sheikh Saduq refer to his inclination toward moral-oriented fundamentals. Fundamentalism, as a perspective in epistemology, believes in the structure of individual's acceptable beliefs system including foundation and superstructure. (*Moser and Mulder, 2007: 162*)

Some rules such as the badness of injustice and untruth and the goodness of

justice and truth are axiomatic so that considered as base in order to justify other ethical recognitions. Thus, Sheikh Saduq can be accounted as an epistemological generalist in ethics. In this approach, to recognize ethical attributes is based on fundamental characteristics, and ethical recognitions can be achieved based on fundamental principles. (*O'Neill, 1995: 15*)

Believing in the referral of good and bad actions to divine knowledge and their being constant, Saduq stated on recognition of goodness and badness which emerged simply by having awareness of an action. In addition, to know non-axiomatic objects is achieved by referring toward axiomatics.

From Sheikh Saduq perspective, being essential and axiomatic of intellect's rules to praise and condemn of actions is manifested towards intuitionism in ethics. Intuitionism in ethics believes that ethical principles and rules are intuitive and self-evident so that no need is for logical and psychological argumentation to justify to. (*Frankena, 2003: 215*)

In ethical non-naturalism, it is also believed that ethical theorems and rules are as mathematical theorems class. These theorems are always veracious since comprise essential axiom. Therefore, the ethical basic principles and comprehensions consist of essential axiom, and the base to admit them refers

back to intuition. (Atkinson, 1990: 100)

Perspective and Research in the Thought of Sheikh Saduq

Some terms such as perspective and research have been frequently applied in the books of Sheikh Saduq. These terms and their meaning are among the terms which have been largely discussed and pondered throughout the history of Imamiyyah and non-Imamiyyah theology, so that everyone has expressed his particular meaning for while ironically criticized others because they have not understood such.

The term perspective, in the works of Sheikh Saduq, has been applied as the meaning of absolute

thought, not philosophical logical argumentation, apprehended out of verses of the Quran.

Allah said:

“Have they not contemplated the dominions of the heavens and the earth, and whatever things Allah has created?”
(Quran, 7: 185)

Sheikh Saduq hereunder of the abovesaid verse considered the meaning of the term Nadhar as thought and wrote:

Have they not contemplated the dominions of the heavens and the earth, and the wonders of their creation?
(Saduq, 1993: 28)

Then he indicated to the type of this contemplative perspective and stated:

Have they not contemplated that in an inferential and authentic view? (Saduq, 1993: 28)

He drew a conclusion that the result of this inferential thought and perspective is to imply the creatures over the Creator and negate anthropomorphism and corporeality from the Lord. As respects, he wrote:

Thus, they deduced of which for their Creator and Owner. (Ibid)

Regarding the meaning of the above-mentioned verse, he elaborated again concerning this type of thought in creatures and the transcendental recognition of Allah as follows:

Have they not contemplated and thought the creatures among the heavens and the earth according to

what is observed for, so their consideration of the heavens and the earth and His creation made as of their dominions and Allah's kingdom; because Allah does not create but of which He possesses and is capable of. (Ibid: 27)

Thinking on the creatures not only considered permissible but also necessary by Sheikh Saduq since necessitates achievement of the transcendental recognition of Allah as well as the creatures denote on their Creator.

As already stated, intellect is accepted by all Shia transmitters and theologians as an esoteric divine argumentum.

Sheikh Saduq took benefit of various arguments in multiple issues e.g. incorporeality, pre- eternity, wisdom, justice, etc. What have been criticized by the Imamiyah narrators and theologians in early eras are Qiyas (analogy) in principle of jurisprudence and intellectual preference (Istihsan) as well as thinking about the essence of Allah, in which various hadiths rejecting it found in the books of the narrators.

It has been negated and rejected by the scholars of Imamiyah, both narrators and theologians, whenever thinking, contemplation and thought meant as thinking about Allah's essence, anthropomorphism and corporeality.

Likewise, it has been criticized by the both

infallible Imams and their companions whenever deduction and perspective meant as analogy (Qiyas), metaphor (Tamthil) and juristic preference, as applied by non-Imamiyah people of hadith, jurists and theologians like Abu Hanifah in jurisprudence.

Therefore, thinking, perspective and deduction as authentically stated in the Quran have never been negotiated by the companions of the infallible Imams and the Imamiyah transmitters of hadith.

Providing entire conditions of contemplation and research i.e. accompanying of intellect and revelation, Sheikh Saduq considered them definitive and rational, like the mentioned arguments as examples in the previous sections.

Research and perspective might be considered as one of the causes to recognize and discover moral rules. Their intellectual obligation in recognition of Allah is executed in other human recognitions, including moral ones. Furthermore, the construction of a recognition from research and perspective is one of the pillars for a belief's moralization. (Locke, 2003: 440)

Since to believe in God is categorized in the scope of voluntary and optional human actions, it is classified as a moral act while moral acting in this essential belief requires the application of research and perspective.

Knowledge in the Thought of Sheikh Saduq

In the thought of Sheikh Saduq, knowledge is against of ignorance, and its scope is to be dominant of what connotes to. (Saduq, 2000: 135)

Since he believed in knowledge of an object as sign of its creation, declared that human actions are the creatures of Allah because He knows them all. (Ibid, 1993: 30)

So, knowledge is from Allah. Sheikh Saduq considered divine knowledge as selfsame of His essence and inaccessible to others. (Ibid, 2000: 31)

Allah said:

“They said, ‘Immaculate are You! We have no knowledge except what You have taught us. Indeed, You are the All-

*knowing, the All-wise".
(Quran, 2: 32)*

Sheikh Saduq in his commentary on the above-mentioned verse expressed that whatever we have from the aspects of knowledge has been bestowed us by Allah. (Saduq, 2000: 90)

According to prof. Morteza Motahari, this knowledge is the intellectual apprehension which is either conception or judgement, either of which is axiomatic or theoretical. Being known of an axiomatic case does not require to think; but the theoretical one needs to.

It is necessary to state this point that Mulla Sadra states four levels for perception. Sensory, imaginary, illusory, and intellectual, that Rational perception is

the highest level of perception. At this level the perceiver and the perceived coincide according to the theory of union of intelligent and intelligible. (Ref: Salariyan et al, 2022: 169)

Axiomatic knowledge is the outcome of the intellect's cognition, a divine bestowal. Hence, axiomatic and essential knowledge are as the base to comprehend other knowledge. Eventually, knowledge is categorized into two sections as follows:

- Axiomatic knowledge, obtained out of perception of intellect.
- Acquired knowledge, obtained from research and perspective.

According to the above-mentioned categorization, unlike the actions related to the acquired knowledge, there is no rational good and bad regarding the actions referred to the axiomatic knowledge. Because human free will and authority are deserved of being praised or blamed and play a role in prior one i.e. the actions related to the acquired knowledge, and man is sole morally responsible in this kind of recognitions.

According to Sheikh Saduq's viewpoint about knowledge, in which categorized into axiomatic and acquired ones and considered certain the badness of some issues like oppression and untruthfulness and the goodness of some others like justice and

truthfulness in axiomatic knowledge, we can count on axiomatic matters as the base for other moral recognitions. This view of Saduq is approximate to epistemological universalism in ethics.

Universalism and particularism as two approaches in Meta-ethics present different claims about the position of ethical principles.

Universalists emphasize on the necessity of principles' application in judgment and process of determining and suppose the rationality of moral thought as possible only on the basis of principles. On the contrary, followers of particularism, through denial of the association between principles and moral thought, considered the principles in

ethics as impossible, unnecessary or at least inefficient.

Proponents of this theory believe in possibility for construction of moral attributes recognition on fundamental and strong stable attributes. Additionally, it is possible to achieve moral recognition established on basic principles. (*O'Neill, 1995: 12*)

Therefore, it is reasonable to mention Sheikh Saduq as an epistemological universalist in ethics.

Conclusion

Intellect is one of the means of human recognition, which plays a unique role in epistemology. Examining the topics in the works of Sheikh Saduq, it can be found that he believed in

special position for the intellectual faculty of man in epistemology: Classifying of intellect into practical and theoretical ones.

Sheikh Saduq argues to its some faculties such as contemplating of rational cases, inference, understanding of general concepts and immaterial issues. Hence, the following might be found of the presented contents:

- Sheikh Saduq, in rational good and bad epistemology of the ethics, admitted rationalism in the scope the intellect's perception.
- Sheikh Saduq is an ethical realist in ontology of the ethics, since believed in ethical realities apart from our beliefs and approaches.

- Basing the axiomatic issues, Sheikh Saduq valued non-axiomatic cases through referring towards axiomatic ones. He valued acquired ethical propositions and principles based on the axiom of the goodness of justice and the badness of oppression. Thus, he is included among the non-naturalists of ethics.

- Sheikh Saduq dealt with the axiomatic issues, based on the validity of the intellect in ethical recognition, as well as acquired issues based on confirmative role of revelation in, and considered their arising extensions as authentic. In addition, he admitted the Holy Quran, due to Its decisive issuance.

Furthermore, he admitted the single line transmission (Khabar Waahid) and the numerous line transmission (Khabar Mutawatir) reported by Infallibles on the condition of their documents and contents' authenticity and soundness in order to achieve ethical recognition and expressing its rulings and propositions. He has applied consensus (Ijma) as an argument issued against opponents. Furthermore, has not considered it as an epistemological cause.

- Sheikh Saduq considered Intellect as an independent way of recognition in the realm of intellectual perceptions.

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ORIGINAL RESEARCH PAPER

Quantum Fluctuation and Critical Analysis of the Physical Approach to the *Creatio ex Nihilo* of the Universe

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ARTCL INFO	ABSTRACT
Article History: <i>Received: 28 November 2022</i> <i>Revised: 02 February 2023</i> <i>Accepted: 11 February 2023</i>	SUBJECT AND OBJECTIVES: The Big Bang theory and the standard cosmological models based on it imply the world's temporal finitude. The temporally finite universe, most physicists believe, must have been created out of nothing. In order to avoid the theological and metaphysical implications of such an idea, the most important scenarios that have been proposed are: (1) The universe is not temporally finite, but rather is pre-eternal; (2) The creation of the universe out of nothing can be explained purely physically; (3) There is no correlation between the temporal finitude of the universe and having a temporal beginning, so the universe always existed; (4) The creation of the universe as a brute fact is a spontaneous uncaused origination <i>ex nihilo</i> .
Key Words: <i>Big-Bang</i> <i>Creatio-ex-Nihilo</i> <i>Quantum Fluctuation</i> <i>Tryon-Vilenkin Model</i> <i>Hawking-Hartle model</i>	METHOD AND FINDING: In this essay, I aim to discuss and criticize scenario (2). To reach this aim, two important physical models, i.e: The Tryon-Vilenkin and Hawking-Hartle models, which have been formulated based on quantum fluctuation, will be explained. It will be shown that they are indeed explaining the creation of the universe, not out of nothing, but from something.
DOI: 10.22034/imjpl.2023.15198.1078	CONCLUSION: No physical theory can ever explain the creation of the universe out of nothing by appealing to the physical phenomena or the laws of nature. The outcome of the paper is that <i>creatio ex nihilo</i> of the universe out of nothing can only be explained metaphysically by appealing to some external causes.
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Introduction

The Big Bang theory and the standard cosmological models based on it imply the world's temporal finitude. The temporally finite universe, most physicists believe, must have been created out of nothing. For some physicists and philosophers, this implies some unfortunate metaphysical and theological results. To avoid such implications, scientists and philosophers have thought of some scenarios.

The most important scenarios, developed and discussed in the last few decades, have been:

1. The universe is not temporally finite, but rather is pre-eternal. So, either the universe has always been and will be at the same state:

Referring to the steady-state model; (*Ref: Bondi and Gold, 1948; Hoyle 1948; Ibid, 1975; Ibid, 1992; Ibid, 1994; Bondi 1960; Ibid, 1961; Hoyle and Narlikar, 1980; Stanley, 1974; Brush, 1992; Ellis, 1993*) or if it started with the Big Bang, the beginning of the present world would not be out of nothingness, but rather from within the inaccessible pre-big-bang universe(s); e.g: Cyclic cosmologies, (*Penrose 2010; Steinhardt and Turok 2007*) loop quantum cosmology (*Rovelli 2004; Bojowald 2009*) and string theory. (*Gasperini, 2008*)

2. The universe is temporally finite, and such a universe must have been created out of

nothing. The *creatio ex nihilo* of the world, however, is a causal physical phenomenon, and hence, can be explained scientifically by appealing to the laws of nature. (e.g: *The Tryon-Vilenkin and Hawking-Hartle models*)

3. The universe is temporally finite, and yet does not have a temporal beginning. That is to say, the temporal finite universe always existed. (e.g: *Grünbaum 1991; Ibid, 1994*)

4. The universe is temporally finite, and it is not the case that it always existed. However, the creation of the universe is a spontaneous uncaused origination *ex*

nihilo. (e.g: *Smith, 1988; Ibid; 1994a; Ibid, 1994b*)

Nowadays most scientists agree that neither of the scientific models being presented to show the pre-eternality of the world has proved satisfactory. There is either no experimental evidence supporting them (cyclic cosmologies, loop quantum cosmology and string theory) or there is indeed strong experimental evidence against them (the steady-state theory). Scenario (1) therefore is not popular today. Scenarios (3) and (4) are indeed philosophical interpretations of scenario (2). They are neither the only nor the most important philosophical theories in this case.

This is indeed where philosophers' opinions diverge

sharply from each other: some believe in God as the creator and the sustainer of the universe, and some consider the existence of the universe as a brute fact needing no explanation. The importance of scenarios (3) and (4), however, is that they have been theorized in reaction to the implications of modern cosmology.

In this paper, I do not intend to examine scenarios (1), (3), and (4). Rather I aim to discuss and criticize scenario (2).

Contrary to philosophers, for whom the problem of the origin of the world has always been a matter of discussion, most scientists, as *Hoyle (1975: 166)* says, consider this problem “outside the range of scientific discussion”. Some

cosmologists, however, who believe that all phenomena can be explained scientifically, have found scenario (2) the most desirable option for scientists.

Gribbin (1986: 392), for instance, claims that the suggested models of creation in modern physics leave no place for the traditional metaphysical attitude to creation since such models well explain how the universe can create itself from nothingness at time zero ($t=0$).

He concludes that philosophers theorize beyond their domain. Gribbin’s claim reflects the idea of some cosmologists who believe that internal elements of the universe are sufficient to explain, both epistemologically and ontologically, the creation

of the world out of nothing. According to some physicists, quantum fluctuation is the phenomenon that can play this role.

In this paper, it will be shown that the models based on this phenomenon are indeed explaining the creation of the universe, not out of nothing, but from something.¹

To reach this aim the main assumptions and implications of modern cosmology will be explained briefly.

Discussing the two important physical models, based on quantum phenomena for explaining the creation of the universe out of nothing-the Tryon-Vilenkin and Hawking-Hartle models- is the matter of the second section.

In the final section, it will be shown that no physical theory can ever explain the creation of the universe out of nothing by appealing to the laws of nature. This means that *creatio ex nihilo* of the universe out of nothing can only be explained metaphysically by appealing to some external causes.

1. Contrary to the Big Bang model which proposes the creation of the whole universe at $t=0$, its unsuccessful rival theory, i.e: The Steady-State model, assumes the continuous creation of new matter. Although this is a dead theory now, *Grünbaum (1989, 1991, 1993&1998)* has interpreted it in such a way to show that the continuous creation of matter in this theory is not a case of *creatio ex nihilo*; rather is a physical phenomenon which can be explained scientifically by appealing to the laws of nature.
(Ref: Mousavi Karimi, 2011)

The Main Assumptions and Implications of Modern Cosmology

Concerning the issue at hand, the main assumptions and implications of modern cosmology can be categorized as follows:

- The universe-as-a-whole, to use Smith's categorizing (1995), is true organic unity. Accordingly, it is not the case that if the parts of the world are explained, the whole of the world is explained too.
- Modern cosmology implies the temporal finitude of the universe as a whole.
- The temporal finitude of the universe implies the temporal beginning of the universe. That is, our universe has been

created (or emerged) out of nothing some billions of years ago.

Although some philosophers find these assumptions controversial, most cosmologists consider them as plausible assumptions and implications of modern cosmology:

1. Cosmology is the study of the structure and the evolution of the world-as-a-whole. (*Rees 1998: 53*)

By the world, I mean simply everything whose existential source is the initial singularity, including singularity itself. "Everything" then includes all entities, their properties and relations with each other, laws of nature, etc. which have appeared since the Big Bang some billions of years ago.

By this definition, therefore, I preclude non-physical eternal entities, platonic worlds of abstract entities, pre-Big Bang worlds, etc. if there are such entities and existents.

The identity of the world-as-a-whole is similar to the identity of what *Smith (1995: 301)* calls “an organic unity”, and is the result of a special relation between a whole and its parts. In general, Smith distinguishes four kinds of relations. (*Ref: Ibid*)

An organic unity is such that its parts have some specific type of ordering relation with each other so that the unity finds some properties in addition to the individual properties of the parts. Whether philosophers accept this assumption or not, this is the fact that the

whole knowledge branch of modern cosmology is indeed based on.¹

2. It is now a widely accepted view that modern cosmology started in 1917 when Einstein considered the world-as-a-whole and tried to apply the theory of general relativity to it.

1. In Hume’s Dialogues Concerning Natural Religion (2007: 65-6) Cleanthes says: But the WHOLE, you say, wants a cause... Did I show you the particular causes of each individual in a collection of twenty particles of matter, I should think it very unreasonable, should you afterwards ask me, what was the cause of the whole twenty. This is sufficiently explained in explaining the cause of the parts. However, as *Gale’s (1991: 254)* example rightly shows, the existence of each part of an automobile has a causal explanation, but this does not explain the existence of the automobile.

He also assumed that the world-as-a-whole has properties such as uniform distribution of matter all over space, static behavior, constant density, and the like. (Ref: *Lightman and Brawer, 1990: 2*)

Also, Friedmann's solution of Einstein's equations, as the solution which makes the infrastructure of all the modern cosmological models, is based on the following important simplifying hypotheses as the properties of the world-as-a-whole:

(1) The universe is homogeneous; within the homogeneous universe the matter is uniformly distributed, resulting in a constant density for the universe.

(2) The universe is isotropic; this means uniform distribution of matter in all directions.

(3) The universe is uniform; that is, all parts of the universe have similar characteristics.

(4) The laws of nature are and have always been similar throughout the universe.

All of these presuppositions, which are in one way or another approved by the cosmic data, might add up to produce the Cosmological Principle or the Copernican Principle: The world is both homogeneous and isotropic. In such a universe all points and directions are more or less equivalent, and thus there

is no center of the universe". (*Hawley and Holcomb 2000: 148-151*)

Having taken these presuppositions, Friedmann could finally reduce the original ten equations of general relativity to only two following equations, (*Ref: Coles and Lucchin 1997: 22*) which have become the normal solutions to Einstein's field equations:

$$1/R^2 (\partial^2 R / \partial t^2)^2 + kc^2/R^2 = 8\pi G\rho/3$$

$$2/R (\partial^2 R / \partial t^2) + 1/R^2 (\partial R / \partial t)^2 + kc^2/R^2 = -8\pi G P/c^2$$

In these equations most parameters indicate the properties of the world-as-a-whole:

“ R ” represents the radius of the universe at a given time.

“ $\partial R / \partial t$ ” is the rate at which the universe expands or contracts.

“ $\partial^2 R / \partial t^2$ ” is the rate of change of ($\partial R / \partial t$); that is, the acceleration of the expansion or the deceleration of the contraction.

“ G ” is the universal gravitational constant.

“ ρ ” is the average density of the world.

“ P ” is the average pressure of all matter of the world.

“ k ” is the constant of space curvature.

3. Friedmann's equations show that if ρ is positive, then ($\partial^2 R / \partial t^2$) cannot be zero.

In a word, if there is matter present in the universe then the universe must be either

expanding or contracting with a varying acceleration.

In 1929 Edwin Hubble discovered that the galactic redshift increases in proportion to distance; i.e: The galaxies get away from us and the more distant a galaxy is the faster it will recede from us. (Heidmann, 1977: 39) This discovery, entitled "Hubble's law", is the strong evidence that the world expands.

Should the course of the world expansion be reversed, we could come to a point at which the time would stop at nothing (zero), while the density and the space-time curvature plus the temperature would increase infinitely. We would have reached a space-time singularity.

In 1965, Stephen Hawking (Ref: Hawking and Ellis, 1965)

and Roger Penrose (Ref: Penrose, 1965) argued that, with the assumption of general relativity and the expanding universe which includes the existing matter, the existence of the singularity seems inexorable.

4. Singularity demonstrates the temporal finitude of the world: the world has a starting point of time.

Four of the world's most prominent astronomers describe singularity and the event of the Big Bang in these words:

The universe began from a state of infinite density. Space and time were created in that event and so was all the matter in the universe. It is not meaningful to ask what happened before the Big Bang; it is somewhat like

asking what is north of the north pole.

Similarly, it is not sensible to ask where the Big Bang took place. The point-universe was not an object isolated in space; it was the entire universe, and so the only answer can be that the big bang happened everywhere. (Gott et al 1976: 65)

Therefore, it is nonsensical to question the place and time of the Big Bang. In *Davies's (1978: 78-79)* words, the big bang represents the creation event; the creation not only of all the matter and energy in the universe but also of spacetime itself.

5. Since 1965, in which Hawking and Penrose showed that the universe

must have a singularity, some physical models have been proposed to avoid the singularity. Of course, there is no singularity in the deceased steady-state model as well.

The first is the model of the inflationary universe which was popular in the 1980s.

According to the modified version of this model, called the "chaotic inflationary model", (*Linde 1984*) the universe is presupposed to have begun from an unexpected chaotic state. The matter and the temperature are evenly distributed but numerous bubbles, originated by the quantum fluctuations, existed in space-time. The field energy in the respective regions possessed a repulsive effect and thus

developed the universe in the inflationary form.

In such a chaotic universe each bubble could have its own constituents and characteristics. This will result in the creation of small and big bubbles, which shall overtake the whole cosmos. One of the bubbles has ended up as our own world. The inflation is eternally sequential and never ends. One could assume the universe as a continuous branching process in which, countless tiny worlds inflate in order to recreate other regions within the major chaotic world.

Therefore, the singularities are possibly local and temporary phenomena, and accordingly, there may not be only one absolute

origination for the whole world. However, *Borde and Vilenkin (1994: 3305)* showed that “A physically reasonable spacetime that is eternally inflating to the future must possess an initial singularity”. (*Ref: Borde et al, 2003*) In response, *Linde (1994)* accepted their conclusion.

The next two important models are loop quantum cosmology (*Rovelli 2004*) and string theory (*Gasperini 2008*) which are the result of unifying general relativity and quantum theory.¹

1. Also, two other non-standard cosmological models that avoid absolute singularity are the cyclic cosmologies (*Penrose 2010; Steinhardt and Turok 2007*) and the multiverse model. (*Susskind 2002*) The former model proposes a sequence of cycling pre-big bang universes, and the latter assumes really existing numerous worlds which generally are causally

According to the first model, the big bang was not the beginning of the universe; rather, our universe originated from a pre-existent universe. *(Bojowald 2009)*

Similarly, the outcome of the string cosmology is that the universe existed before the big bang, and in fact, there was a “pre-big-bang universe”. *(Gasperini 2008)*

So, it seems that in both scenarios the absolute singularity and the absolute big bang disappears. *(Halvorson and Kragh 2021)*

The problem, however, is that there is no experimental evidence supporting these models.

separate from ours. None of these models are widely accepted. Moreover, in both models, the creation of the world is from something, not out of nothing. So, they are out of the scope of our topic.

So, none of the models which assume the pre-eternity of the world are scientifically satisfactory. Moreover, it is not the case that string theory necessarily effaces singularities. *(Roiban, 2006)*

At any rate, according to these theories, our universe has been emerged, not out of nothing, but from something. So, they are out of the scope of our topic.

There are, however, two famous models which have tried to avoid the singularity, and at the same time explain the problem of how and why the temporally finite universe was created out of nothing some billions of years ago: the Tryon-Vilenkin and Hawking-Hartle models.

These models have tried to find the solution to this

problem in the phenomenon of quantum fluctuation.

Quantum Fluctuation and *Creatio Ex Nihilo*

Singularity shows the temporal finitude of the world, and the temporal finitude of the universe implies that “we would truly have a *creation ex nihilo*”. (Barrow and Tipler, 1996: 442) This is because as one goes back in time, one reaches a point at which the universe was “shrunk down to nothing at all”. (Hoyle, 1975: 658)

It seems, therefore, what the Big Bang model requires is that the universe had a beginning and was created out of nothing.

Years before the publication of the Hawking-Penrose article

(1965), having solved the equations of general relativity, Friedmann was impressed by the odd singularity conditions at the time $t=0$, naming it “the state of the world’s creation out of nothing”.

The *creatio ex nihilo*, however, seems to be a problematic notion for cosmologists. As Andrei Linde (1984: 976) says, “The most difficult aspect of this problem is not the existence of the singularity itself, but the question of what was before the singularity... This problem lies somewhere at the boundary between physics and metaphysics”.

Gribbin (1976: 15) asks the same question: The biggest problem with the Big Bang theory of the origin of the universe is

philosophical- perhaps even theological- what was there before the big bang?

Clearly by asking “what was before the Big Bang” neither Linde nor Gribbin mean “what existed in a time which was before the Big Bang”. For the easy response is that there was no before. Rather they are seeking to find the cause of this event; that is, why the universe came into existence, if there was not nothing as the cause of the event.

Some physical models have been proposed to answer this question. The best of these models are probably those which are based on a quantum fluctuation.

Quantum fluctuation is an uncertain change in one of a system’s parameters

such as momentum or energy, which occurs in the world of subatomic particles according to the laws of probability. One of the bizarre aspects of quantum theory is that it allows a system to violate the law of mass-energy conservation in a very short time.

In other words, a system is allowed to “borrow” some tiny amount of energy, providing that the very same amount shall be returned into the medium in so short a time that it could not be detected within the limits of the Uncertainty Principle. This short while, better known as “Compton Time” (t_c), is the time during which mass (m) could violate the conservation law and it is

computable through $t_c=h/(2\pi mc^2)$. (Clark 1999: 87)

To apply quantum fluctuations to the initial conditions of the world, physicists would have to describe the conditions of the universe preceding the Plank's Time (i.e: 10^{-43} second after the Big Bang). Before this time, i.e: During the Plank period, the four fundamental forces of nature (i.e: Gravitational force, electromagnetic force, weak nuclear force, and strong nuclear force) had wholly unified. The structures of space and time were so disintegrated that one could not find much similarity between what we know of as space and time and whatever space and time looked like right then.

In order to describe such conditions a comprehensive

theory that combines the two basic theories of physics, i.e: General relativity and quantum mechanics, had to be presented. Such a comprehensive theory is “the quantum theory of gravity” and the cosmology, based on that, is “the quantum cosmology”.

Quantum cosmology supposes that from the Big Bang to 10^{-43} seconds afterward, while the universe's dimension was about 10^{-33} centimeters, quantum fluctuations could occur. Besides, since the sum of the negative energy of the universe's gravity and its positive kinetic energy equals zero, the emergence of the universe from quantum fluctuation is presumed to be a creation out of nothing.

We have not yet encountered a satisfactory and self-consistent formulation of the quantum theory of gravity and quantum cosmology. (*Isham 1989: 90-1*)

Several theories have been proposed to construct a quantum theory of spacetime geometry but there is still no proposal that the scientific community accepts unanimously as fully satisfactory.

Nevertheless, several models of *creatio ex nihilo* have been set forth based on the quantum phenomena of “vacuum fluctuation” and “wave function”.

1. Vacuum Fluctuation Models

Models developed by (*Tryon, 1973; Brout et al, 1978;*

Grishchak and Zeldovich, 1982; Atkatz and Pagels, 1982; Gott, 1982; Vilenkin, 1982; Ibid, 1983; Ibid, 1986) have used the quantum vacuum fluctuations. Most of these models picture the universe as emerging spontaneously from an empty background space, and the model of *Vilenkin (1982)* depicts it as emerging from nothing.

These models envisage the whole universe to be a giant quantum mechanical virtual fluctuation of the vacuum. They assume that the microstructure of the vacuum, i.e: The state of lowest possible energy density, in quantum electrodynamics (QED) is a sea of continual reactions in which virtual particles (*Ref: Weingard (1982)* are created, and almost

instantly are annihilated by their antiparticles.

It is important to point out that if the energy of pair creation that is “borrowed” from the vacuum is $E=mc^2$, then, according to the energy-time form of the Uncertainly Principle these, “virtual” particle pairs will be unobservable as individual events so long as $\Delta E \cdot \Delta t < h$. In other words, “such vacuum fluctuations cannot be observed directly, as they typically last for only about 10^{-21} seconds, and the separation between the electron and positron is typically no longer than 10^{-10} centimetres”. (Guth, 1997: 272)

Since the allowable “borrowed” energy is inversely proportional to the period of time when it should be repaid, the

required energy could only be borrowed for an extremely small period of time, but this short while is already enough for the particles to appear.

The most important model of vacuum fluctuation models is one proposed by Tryon and developed by Vilenkin to explain *creatio ex nihilo*.

A. The Tryon-Vilenkin Model

Tryon was the first to use the quantum fluctuation phenomenon to explain the emergence of the universe out of nothing. He wrote:

In my model, I assume that our Universe did indeed appear from nowhere about 10^{10} years ago. Contrary to popular belief, such an event need not have violated any of the

conventional laws of physics. (Tryon, 1973: 396)

Tryon's model, however, could not explain why, given that the scale of vacuum fluctuation is typically subatomic, the universe has become so large.

Vilenkin (1982, 1983 & 1988) proposed an improved extension of Tryon's model. He took the notion of quantum tunneling from quantum mechanics and applied it to space-time itself.

Quantum tunnelling is a process by which a quantum system can suddenly and discontinuously make a transition from an initial configuration to a final one- as long as no conservation law makes the transformation impossible-

even if the system does not have enough energy to classically attain the configurations between the two. This is possible because the uncertainty principle allows the electron to spontaneously acquire the additional energy for the short period of time required for it to tunnel through the barrier.

In this case, there is not state of the system before the tunneling, for the state of tunneling is the first state that exists and there is no time before this state. Then, by a combination of this idea with the idea of the plasticity of space from general relativity, *Ibid: 2848*) claimed that his version of the inflationary scenario can explain the spontaneous creation of the world from nothing.

Based on his model, in the absence of matter and classical time and space, our universe started in a totally empty geometry, and then, made a quantum tunneling transition with finite size in an explosive form to a closed, expanding de Sitter Universe. (Vilenkin, 1982: 26)

This universe is a cosmological model in which the universe is flat, i.e: The Curvature Parameter is zero, and empty, i.e: Its pressure and density is zero.

A combination of Vilenkin's model with the inflationary model can explain the enlargement of the Universe to its current size. Contrary to Tryon's theory, Vilenkin's model does not postulate a

background space from which the universe fluctuates.

Moreover, prior to Hawking and Hartle, Vilenkin (1982: 27f) claimed that his theory presents a cosmological model, which avoids the problem of singularity at the beginning. Thus, there would be no need for boundary conditions.

Vacuum Fluctuation Models are not physically satisfactory models. Even, as Isham (1988: 385-387) shows, they face a deep internal incoherence. The crucial point, however, is that these models do not explain the *creatio ex nihilo* of the world.

B. The Tryon-Vilenkin Model and *Creatio ex Nihilo*
Vilenkin (1983: 2848) claims that: "The purpose

of this paper is to suggest a new version of the inflationary scenario in which the Universe is spontaneously created from nothing". The problem, however, is that these models assume some situations "nothingness" which are indeed full of entities, though may lack some other entities.

For example, *Vilenkin (1983: 2851)* asserts that in his model by nothing, which is the origin of the tunneling to de Sitter space, he means "a state with no classical space-time".

The irony, however, is that Vilenkin supposes that there was, before the instant of the creation, the Higgs field with an effective potential $V(\phi)$. Higgs fields indeed are part of "grand unified theories"

which have nonzero values in the vacuum, and they serve to create a distinction between particles that would otherwise be identical.

In grand unified theories Higgs fields are responsible for all the differences between electrons, neutrinos, and quarks, and as *Vilenkin (1983: 2850)* himself states, they "have several components".

Furthermore, Vilenkin's model is such that "the Universe starts in a vacuum state with $\phi = \phi_0$ " in which the "vacuum energy density... will, in general, be nonzero (and positive)". (*Ibid*)

Furthermore, as we explained already, the microstructure of the quantum vacuum is a sea of continually forming and dissolving particles that borrow energy from the

vacuum for their brief existence. A quantum vacuum is thus far from nothing.

As *Barrow and Tipler (1996: 441)* point out: “It is, of course, somewhat inappropriate to call the origin of a bubble universe in a fluctuation of the vacuum “creation *ex nihilo*,” for the quantum mechanical vacuum is not truly “nothing”; rather, the vacuum state has a rich structure which resides in a previously existing substratum of space-time, either Minkowski or de Sitter space-time”.

Accordingly, Alan Guth, in response to the Tryon-Vilenkin Model, wrote: “a proposal that the universe was created from empty space is no more fundamental than a

proposal that the universe was spawned by a piece of rubber. It might be true, but one would still want to ask where the piece of rubber came from”. (*Guth, 1997: 273*)

Vilenkin (2006: 185) finally accepts that “the “vacuum” is very different from “nothing”. vacuum, or empty space, has energy and tension, it can bend and warp, so it is unquestionably *something*”.

So, contrary to what *Smith (1988: 54)* claims that in vacuum fluctuation models “[t]he universe appears in a quantum tunneling from nothing at all to de Sitter space”, even *Vilenkin (1982: 26)* himself admits that “The concept of the universe being created from nothing is a crazy one”.

Those models indeed explain the transformation of something into something, and not creation out of nothing.

2. Wave-Function Models

The second version of quantum cosmology is furnished by the so-called wave-function models. The most important model of this group is the Hawking-Hartle model.

A. The Hawking-Hartle Model
This model has been formulated to achieve two main goals: Firstly, the model seeks to omit the singularity, and as a consequence, the starting point of the universe; secondly, to illustrate how the universe was created out of nothing.

In a joint article, *Hartle and Hawking (1983)* tried

to explain the situation of the universe before the Plank time. They proposed a timeless universe that has only three-dimensional space. To remove the boundary conditions, time combines with the topological structure of three-dimensional space and transmogrifies to something like a dimension of space. Space-time is “rounded off” prior to the Planck time so that although the past is finite, there is no edge or beginning point.

By transforming Lorentzian space-time into Euclidian space-time it becomes possible to exclude singularities from the resulting Euclidian region. Such a change will not be feasible unless by means of a complex transformation of the time coordinate in

which the real time (t) in Einstein's gravitational equations is replaced by an imaginary time ($-it$).

According to *Hawking (1997: 154)*: "Only if we could picture the universe in terms of imaginary time would there be no singularities... This in turn led to the idea that the universe could be finite in imaginary time but without boundaries or singularities. When one goes back to the real time in which we live, however, there will still appear to be singularities".

This of course does not imply that the universe did not begin to exist. For, firstly, by backing to the real time there will still be singularities; secondly, "Having a beginning does not entail having a [i.e. exactly one] beginning point... Time begins

to exist just in case for any finite temporal interval, there are only a finite number of equal temporal intervals earlier than it"; (*Craig, 1999: 732*) so that it is not the case the universe always existed.

At any rate, the Hawking-Hartle model supposes a ground-state wave function as a boundary condition, with no reference to anything that might have come before it, and estimates its probability according to the laws of quantum mechanics.

Since the universe has no boundaries in space or time, "one can interpret the functional integral over all compact four-geometries... to arise from a zero three-geometry, i.e: A single point. In other words, the

ground state is the amplitude for the Universe to appear from nothing". (*Hartle and Hawking, 1983: 2961*)

But what properties does the ground state of the Hawking-Hartle model have?

The given answer is: "In the quantum mechanics of closed universes we do not expect to find a notion of ground state as a state of lowest energy... In a certain sense the total energy for a closed universe is always zero; The gravitational energy canceling the matter energy". (*Hartle and Hawking, 1983: 2961*)

In other words, since at the initial singularity, the total sum of the positive energy of the motion or the matter and the negative gravitational energy matched zero, the particle-

antiparticle couples were created during the quantum fluctuations from the very zero energy. (*Hawking, 1997: 143-4*)

So, if the sum of the total energies of the universe is zero, then the creation of matter from pure energy (i.e: The emergence of the universe), is a type of *creatio ex nihilo*.

The Hawking-Hartle model, like the others that have attempted to describe the materialization of the universe from nothing, is highly speculative and without experimental evidence. In effect, this model "is *ad hoc* in the sense that it does not flow from a more comprehensive unification of general relativity quantum theory". (*Halvorson and Kragh, 2021*)

However, *Isham* (1988: 398) believes that this model “is what we need to describe creation ‘from nothing’.

Hawking (2011: 85) himself has claimed that according to the model, the universe “would quite literally be created out of nothing: not just out of the vacuum, but out of absolutely nothing at all; because there is nothing outside the universe”.

B. The Hawking-Hartle Model and *Creatio ex Nihilo*

The Hawking-Hartle model suffers from some problems that make it unpalatable. First of all, it utilizes imaginary time - a concept that could, like 10-dimensional or 100-dimensional space, be mathematically defined. However, the mathematical

definition or existence can never guarantee the external existence and physical reality of something corresponding to such a concept.

Hawking (1997: 152) indeed considers the idea ‘that time and space should be finite without boundary’ as a proposal which ‘cannot be deduced from some other principle. Like any other scientific theory, it may initially be put forward for aesthetic or metaphysical reasons’.

Hawking (1997b: 169), perhaps in response to objections like this, emphasizes that: “I... am a positivist who believes that physical theories are just mathematical models we construct and that it is meaningless to ask if they correspond to reality”.

Therefore, he claims that “a scientific theory is just a mathematical model we make to describe our observations: it exists only in our minds. So, it is meaningless to ask: which is real, “real” or “imaginary” time?”

(*Hawking, 1997: 139*)

These comments show that however good a physicist Hawking may be, how rough and inaccurate his philosophical views are. To begin with, his views are more likely to be instrumentalistic, not positivistic.

In any case, nobody- whether she is a positivist, an instrumentalist, or anything else- has claimed that the question of the reality of physical entities is meaningless, though some philosophers have claimed that it is useless. Whether

scientific theories are only mathematical models or not, has no connection with the problem of the reality of physical entities, unless one reduces scientific theories to a set of scientific terms, and also assumes that scientific terms and the entities that they denote are ontologically the same.

Therefore, it is totally justified that we expect Hawking and Hartle to present a physical interpretation of the notion of “imaginary time”, an expectation that is very unlikely to be met.

If Hawking’s positivism or instrumentalism (whichever the case may be) is the right approach to cosmology, and so it is meaningless to ask whether “imaginary” time is real or not, then

why should we accept that Hawking's model describes the reality of the world in those speculative situations of its creation (or emergence)? That is, why should we still not believe in the standard models according to which there was a singularity and the start point of time?

If it is the case that "Any real, observable quantity has to be expressed by a real number", (*Cavalleri, 1988*) then Hawking-Hartle's imaginary time would be a matter of fiction.

Moreover, quantum vacuum fluctuation involves the change of a physical variable at two different real times. The omission of the time dimension jettisons the concept of chronological juxtaposition. Consequently, the physical

variables would be invariable in time, leading to a solid and static system within which the quantum vacuum fluctuations would be basically impossible.

In fact, in all fundamental theories of physics, i.e: The theories of special and general relativity, quantum mechanics, and even in the superstring theory, the distinction between the temporal and the spatial dimensions survives. So, it is not clear what exactly the physical meaning of the transformation of time into space is.

For the sake of argument, however, let us assume that whether something is real or unreal is determined by physical theories, and consequently, the imaginary time of the

Hawking-Hartle model is indeed a physical character of the initial universe.

Let us further assume that in spite of obvious differences between the natures of time and space,¹ the time has a special character at the initial state of the universe, so that there are two worlds: the initial world with imaginary time (U_i), and the later world with real time (U_r).

Assuming such universes results in the following consequences which are both plausible and yet incompatible:

(1) Both U_i and U_r are

physical entities

(2) U_i is the cause (efficient or material) of U_r

(3) U_i cannot be temporally before, or simultaneously with, U_r , since there is no time before U_r , and U_i is a timeless entity

(4) All physical causes should be temporally prior to, or at least simultaneous with their, effects. (*Grünbaum, 1998; Smith, 1996*)

It should be noted that both Grünbaum and Smith believe that temporal priority or simultaneity is the requirement of all causal relationships. In this case, there would be no causal connection between U_i and U_r even if U_i is considered as an abstract non-physical entity. Some

1. Time is ordered by a relation of earlier/later than, whereas spatial points are not ordered by any such relation. If that relation is essential to the nature of time, then the notion of imaginary time, a sort of spatialized time, is metaphysically impossible.

objected, however, that the generalization of the condition of temporal priority to all cases of causations is accidental and problematic. (*Ref: Craig, 1999; Ibid, 2002*)

Another formulation of the above problem is what *Smith (1997b: 163)* calls “The central problem of quantum gravity ontology”: How is the imaginary time of the Euclidean spacetime connected to the real time of our Lorentzian spacetime?

By analyzing possible answers to the question, Smith shows that there is a contradiction in such models which use the notion of imaginary time.

To those who object that the criticism is based on the applying classical notions of space and time to the Plank era, *Smith (1997b:*

165-6) replies:

But a response of this sort misses the point of the criticism. The point is not that the description of the Planck era is inconsistent with classical (general relativistic) concepts. The point is that the temporal description of the relation of the Plank era to the classical era is inconsistent with itself. It is an implicit self-contradiction to assert that a four-dimensional space existed earlier than the earliest time.

Smith (1997b) himself has proposed a solution to his formulation of the problem, which is highly controversial. He probably recognizing the above inconsistency in the model,

has chosen the most implausible option: He sacrifices what is so obvious- that, “the universe in which we exist lapses in real rather than imaginary time”- (*Craig and Smith, 1995: 319*) in favor of his hypothetical model.

He claims that our universe’s existing in real time is just an illusion, and “what we call real time is just a figment of our imaginations”. (*Hawking, 1997: 144*)

In addition to the above physical and philosophical problems, it is not hard to show that Hawking’s analysis of the creation of the world out of nothing is untenable.

Saying that if the addition of two energies equals zero, then they represent nothingness, is

similar to saying that since the subtraction of one number from an equal number equals zero, then the numbers are the demonstration of nothingness. Those are the existent energies, whether or not positive and negative, which provide the actual source to create the particles, not non-existent or zero outcome of energies.

Also, branding the particles or energies as either negative or positive is merely a human convention that demonstrates different kinds of existent matter or energy.

Moreover, as we explained already, the quantum mechanical vacuum not only is not truly “nothing”, but has a rich structure that resides in a previously existing substratum

of space-time, either Minkowski or de Sitter space-time. In other words, virtual particles which appear within a vacuum, are indeed appearing in a space that already exists.

Some (e.g: *Krauss, 2012: 161-170*) have claimed that *quantum gravity* could allow space itself to pop into existence.

However, as we mentioned already, one obvious problem with this claim is that a satisfactory formulation of quantum gravity does not yet exist.

Smith (1997: 298) claims that “zero-three geometry [i.e: A single point] in Hawking-Hartles models is indeed a metaphorical talking of nothingness” and that “[p]roperly speaking, the universe appears from literally nothing, which is

only metaphorically a zero three-geometry”.

However, as *Isham (1988: 399-400)* explains, the Hawking-Hartle model presupposes “a single configuration point” upon which the wave function that gives the probability amplitude for the beginning of the universe depends.

Smith, however, believes that there is still no problem with the creation of the world out of nothing in this model. For, “configuration space and state space of quantum gravity cosmology are timeless abstract objects (“mathematical spaces”) rather than physical existents”. (*Smith, 1998: 77*)

That is to say, from *Smith’s (1998: 77)* point of view, “literally nothing” is only incompatible with “the

existence of... a concrete object... or concrete event... or... quantum vacuum, empty space or time”, whereas it is entirely compatible with the existence of “the mathematical properties of possible universes”. (Smith, 1998: 77)

indeed accepts that the model presupposes the existence of “certain abstract objects, numbers, operations, functions, matrices, and other mathematical entities, that comprise the wave-function equation”.

As it shall be explained later, it is obvious that Smith’s interpretation of nothingness is not what philosophers basically mean by it.

Moreover, Smith does not explain how his abstract world stands in relation to the physical

world. It is not clear whether the abstract world is the efficient or material, creative or transformative cause of the physical world. At any rate, the fact of the matter is that the Hawking-Hartle model never elucidates the energy or the vacuum sources, and only represents the law of conservation of matter and energy. This model surely does not explain the *creatio ex nihilo*, but rather merely shows something comes out of something. (Ref: Deltete and Guy, 1997; Craig, 1997)

As Grünbaum (1991: 233) rightly points out, “such physicists as Hartle and Hawking (1983) and Vilenkin (1983) speak misleadingly of certain primordial physical states as nothing”.

Physics and *Creatio Ex Nihilo*

So far, we have shown that some physical models, by appealing to the phenomenon of quantum fluctuation, have been formulated to explain the creation of the universe out of nothing. Concerning quantum fluctuations, however, the question that is immediately raised is: what is it precisely that fluctuates?

Any response would imply that there was a specific something, not at all nothing, before the Big Bang. In other words, a quantum fluctuation is described by a wavefunction; there is no quantum mechanics without a wavefunction).

Ney and Albert (2013: 9) begin their book “*The Wave Function*” with the

remark that, Wave functions, or some mathematical equivalent of wavefunctions, come up in every quantum theory and in every proposal for making explicit conceptual sense of the quantum theories that we presently have.

Accordingly, wavefunctions describe ‘something’ which exists, not ‘nothing’ (quantum vacuum actually refers to entities with real properties, e.g: Zero-point energy that has measurable effects on experiments.).

So, quantum fluctuation is a fluctuation of ‘something’ not ‘nothing’. In effect, many physicists have asserted this obvious point.

These are just a few examples: According to modern physics, a vacuum

isn't a pocket of nothingness. (Yam, 1997: 82)

Quantum mechanics tells us that the vacuum of space is not empty. (Gefter, 2010: 29)

In modern physics, there is no such thing as nothing. (Morris, 1990: 25)

A region of seemingly empty space is not really empty. (Kolb, 1998: 43)

Quanta, virtual or actual, false or true, are not Nothing, they are definitely Something. (Estling, 1995: 69-70)

Quantum mechanics never produces something out of nothing... quantum vacuum is a lot of matter-antimatter potential- not nothing. (Sarfati, 1998: 21)

Even Hawking (2011) declares that to create a Universe, "you need just three ingredients": matter, energy, and space.

So, the problem still remains: What is the origin of these ingredients?

In sum, the issue with all physical theories is that they have to presuppose some properties and entities to explain the universe's creation.

As Polkinghorne (1988: 60) states: Suppose for a moment that such a fluctuation was the actual origin of our universe. It would certainly not have come from something which without great abuse of language could be called "nothing". There has to be a quantum field (or actually; because of the complexity of our world, many quantum fields) given as the source of the fluctuation. The price of the "free lunch" is the provision of those quantum fields".

The common problem of all physical models is that they use the notion of “physical nothingness” which is not a real nothing at all. By this notion, physicists mean empty space in which quantum fields, a non-zero amount of field energy, or a powerful electromagnetic field (*Berdyugin, et al, 2022*) remain.

In effect, “absolute non-existence” sharply differs from “physical nothingness”. Thus, no physical model can ever explain *creatio ex nihilo*.

It seems, therefore, that the basic principle of metaphysics, “*ex nihilo, nihil fit*” is correct.

Atkins (2011) however, in response to Willian Craig’s insistence that ‘something’ cannot come

from ‘nothing’, says: “There is nothing here; I will concede that; But it’s an extremely interesting form of nothing. There was nothing originally. There is nothing here now; But [through] whatever event happened at the inception of the universe, it became an interesting form of nothing, which seems to be something”.

That is, he, as a chemist, claims that the entire universe is actually ‘nothing’! Ironically, this position does confirm that “out of nothing, nothing comes”. So, the causal origin of the existent universe cannot be “nothing”.

There remains another problem for physicists who claims that the laws of physics could have created

the universe from nothing.¹ (*Krauss, 2012*) For, if the universe owes its origin to the quantum theory combined with the cosmological model of inflation, “then quantum theory must have existed before the universe.

So, the next question is surely: Where did the laws of quantum theory come from?” (*Chown, 2012: 35*)

Let us briefly mention that any response to this question raises further problems. If the physical laws are the product of singularity, they cannot create the singularity and our universe. If, however, it is assumed that the laws of nature existed pre-Big Bang as some abstract eternal and self-necessary entities, then the emergence of the universe would be from something, not out of nothing.

This assumption also violates some atheists’ axiom who believe that “The Cosmos is all that is or ever was or ever will be”. (*Sagan, 1985: 1*)

Also, this is a metaphysical speculation and conjecture, not a scientific achievement, and no scientific evidence

1. Interestingly, when Krauss laments that “some philosophers and many theologians define and redefine ‘nothing’ as not being any of the versions of nothing that scientists currently describe,” and that, [he is] told by religious critics that [he] cannot refer to empty space as ‘nothing,’ but rather as a ‘quantum vacuum,’ to distinguish it from the philosopher’s or theologian’s idealized ‘nothing’. *Albert (2012)* in his review of the book responds that “all there is to say about this, as far as I can see, is that Krauss is dead wrong and his religious and philosophical critics are absolutely right”.

supports such a proposition. On the other hand, if the laws are assumed as contingent temporal entities, then the question of the origins of the laws raises again.

Moreover, the alleged eternal laws are either the customary laws of our universe or some hypothetical hyper laws radically different from known physical laws and entirely outside our experience.

In the latter case, it would be totally implausible and even incorrect to apply rules like the Heisenberg uncertainty principle and quantum fluctuation to explain the universe's creation.

Furthermore, in both cases, even if it is accepted that such laws can play the role of effective cause, it is not

imaginable how they could be the material cause of the universe.

To find the universe's origin, *Hawking (2011)* asked: "Did God create the quantum laws that allowed the Big Bang to occur? In a nutshell, did we need a god to set it all up so that the Big Bang could bang?" He, however, offers no answer to the question.

In his critique of Hawking, *Davies (2011)* says: "You need to know where those laws come from. That's where the mystery lies- the laws".

So, as *Gardner (2000: 303)* asserts, "There is no escape from the superultimate questions: Why is there something rather than nothing, and why is the something structured the way it is?

In response, some physicists claim that whoever said, “You can’t get something from nothing,” must never have learned quantum physics; But the fact of the matter is that whoever said, “You can get something from nothing,” must never have learned the meaning of nothing.

Conclusion

In this paper, we tried to evaluate critically the claim that the creation of the universe out of nothing can be explained purely physically by appealing to the phenomenon of quantum fluctuation.

So, firstly, the main assumptions and implications of modern cosmology were explained. Then, the assumptions and implications of the most important

physical models based on the phenomenon of quantum fluctuation- i.e: The Tryon-Vilenkin and Hawking-Hartle models-were critically evaluated.

It was shown that these models are indeed explaining the creation of the universe, not out of nothing, but from something.

In the final section, it was demonstrated that no physical theory can ever explain the creation of the universe out of nothing by appealing to the laws of nature.

The outcome of the paper is that the *creatio ex nihilo* of the universe out of nothing can only be explained metaphysically by appealing to some external causes.

In this final part, it is worth mentioning that from

the Muslim philosopher's point of view, any physical cosmology completely accords with the theistic idea that God has created and always sustains the universe continuously. For, the universe in its totality is indeed a contingent entity, and hence needs an agent cause as the creator of the world.

Moreover, God is the continuous sustainer of the world such that without the grace of God, the world with everything within it will be destroyed immediately. (*Ref: Ibn-Sina, 1979, Vol 3: 2-28; Mulla-Sadra, 1981, Vol. 2: 212-219; Ibid, Vol. 3: 244-278; Ibid, Vol. 5: 194-246*)

According to this, Pure Fitrah leads human beings to recognize that there is a creator for our universe,

while one whose fitrah is polluted (Atheists) deny the existence of God. (*Fahs and al-Askari, (2021: 27)*

So, even if a physical model can explain the creation of the universe out of nothing, it does not imply that the world can come into existence and survive without Divine grace.

Interestingly the same view is held by some Christian theologians who believe that all physical cosmologies, and in particular quantum cosmology, completely accord with the traditional theistic idea that God always sustains the universe continuously. (*Craig, 1993; Drees, 1988; Ibid, 1990; Ibid, 1991*)

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ORIGINAL RESEARCH PAPER

De-Militarization of Language in Arabic Grammar Books and its Impact on Human Life

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ARTCL INFO	ABSTRACT	
Article History: <i>Received: 19 November 2022</i> <i>Revised: 24 January 2023</i> <i>Accepted: 11 February 2023</i>	SUBJECT AND OBJECTIVES: Sibawayh, a leading grammarian in 8th Century used first time violent words and phrases such as “Izhaba, waqtala and wazrib” meaning “Go, and killed and hit”, and “Yazhabu, Yazribu, Yaqtilu and Yuzrib” meaning “He is going, hitting, killing and being hit” in his book “Al-Kitaab”. Since then, these types of words and phrases are being used in almost all the books of Arabic grammar. This article examines the concept and roots of militarization of textbooks and the effects of these words and phrases on human life and society.	
Key Words: <i>De-militarization of Language</i> <i>Arabic Grammar Books</i> <i>Human Life</i>	METHOD AND FINDING: In this research, content analysis has been used to quantify and analyze the presence of specific words and phrases used in Arabic grammar books, based on the psychology of words and human behavior. The words being used in our daily communication shapes human aura which has radiations that effects on emotional and physical state. A word, phrases and sentences carry not only meaning; but psychological effects, responsible to develop human Aura that influence human brain and personality.	
DOI: 10.22034/imjpl.2023.14968.1075	CONCLUSION: These words and phrases effect on human brain which leads people towards anxiety and irritability, consequently reduce human cooperation and collaboration in a significant manner. The nature of human thoughts depends on the words and phrases being used or heard and finally develop human aura that creates positive and negative energy in human. This research confirms adverse impact of negatives words and phrases on human life.	
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20	2	(Pakistan, Iran)

Introduction

The Holy Quran says:

“Surely! We have revealed it an Arabic Quran that you may understand”. (Quran, 12: 2)

The only book that is available for Human kind without any error and changes is in Arabic Language and has been translated in more than 80 languages, just in Indonesia it has been translated in 16 local languages and translation into a few more languages are also under way. (*International Quran News Agency, 2019*)

Translations are important; but could carry inaccuracy and cannot produce the beauty of the actual meaning.

Therefore, to understand Qur'an in depth with higher

accuracy one should have a good command on Arabic Language.

In Islamic tradition, learning Arabic language has been recommended and appreciated by authorities. Imam Sadiq Says:

“Learn Arabic; because it is the word of God with which He speaks to His servants”. (Majlisi, 1983, Vol. 2: 212)

Do keep the Arabic language alive, we have said a thousand times that the Arabic language is not the language of one nation. This is the language of Islam. If there was no Quran, this language would not have remained in the world. Every culture, every civilization, if it wants to survive, its language must survive. If his language is

dead, he is dead. By God, we have a duty to the Arabic language to preserve this Islamic language. All of you should learn this language. (*Motahhari, 2008*)

Learning a language is a skill and in learning skill, the method is one of the important element of the process being used in learning that skill. The technique which is being followed effects on the multiple areas.

This research paper focuses on the phrases and words being used in teaching Arabic grammar in textbooks and its impact on human life. It will identify what will be the effects of using negative words and phrases on human life?

Theoretical Foundation of Research

1. Militarization and De-Militarization of Language

The dictionary meaning of Militarization is the act of bringing military forces into an area, this can also be used in academics.

The concept of militarization of textbook can be explained as putting violent/negative words within the text to explain a concept.

A word doesn't carry a meaning only, it comes with a background having mainly cultural and psychological effect on human brain and personality.

There were greater incidents of genocide in the remaining fifty years than at some other time in records. At the same time

as no longer completely responsible, the academic discourses, along with textbooks and curricula, have played a prime role in beginning, prolonging, or exacerbating these conflicts. (*Naseem, 2014: 11*).

Demilitarization is the action of removing military forces from an area, while in academics it would be the process of removing the stimulus from the curriculum that would be serving as a cause for militarization.

2. Arabic Grammar Books

Textbook is one of the old tools being used by almost all educational systems.

Until now, thousands of Arabic grammar books have been written; but the history goes back to a

Persian man named Abu Bishr Amr ibn Uthman ibn Qanbar al-Basri (760-796) known as Sibawayh.

He was a Persian leading grammarian of Basra and author of the earliest Arabic linguistics books. His famous unnamed work, referred to as Al-Kitab, or 'The Book', is a five volume seminal encyclopedic grammar of the Arabic language. He is Amr ibn Uthman, and he was mainly a grammarian. He arrived in Baghdad, fell in with the local grammarians, was humiliated and went back to some town in Persia, and died there while still a young man. (*Sibawayh, 1988, Vol. 1*)

Sibawayh's al-Kitab was the first book on Arabic grammar. (*Bod, 2013: 76*)

Sibawayh in his “Book Al-Kitaab” uses an example (Izhaba wa Qatala wa Yazrib) meaning “Go and killed and hit”, and then he uses (Yazhabu wa Tizrabu wa Yaqtulu wa Yuzrib) meaning “He is going, hitting, killing and being hit”. (*Sibawayh, 1988, Vol. 1: 12*)

These are the examples with full of violence had been used first time by Sibawayh in history and since then the authors of Arabic grammar books have been following him.

He mainly used two words one is killing or kill and the second one is beating or beat. Mainly the current books and teacher use the word “Zaraba and Yuzribu” while giving lectures and the word “Qatala” meaning “Kill” is

not being used frequently neither in books nor by teachers during the lectures.

For teaching Sarf and Nahw, one of the textbooks named “Dars Nameh Sarf and Nahw” is being used in multiple institutes in Iran.

This book is also militarized by the word “Zaraba” and the frequency of this word can easily be checked in this book. This book carries total 130 pages; the main body of this book is on 110 pages. In these 110 pages, the word “Zaraba” meaning “Beat” has been used 100 times. (*Mousavian, 2017*)

Apart from this, the frequency of this word being repeated by teacher and students during the lecture is almost impossible.

This word “Zaraba” is being used in almost all the books of Sarf and Nahw. And this is not the only violent word being used in Sarf and Nahw.

The books of Arabic grammar are filled with the violent words like, Sword, Enemy, killing, revenge, etc. This brings a question that is the militarization of Arabic grammar is done deliberately or undeliberately? I keep this question open for the expert to research because this is not our objective here.

This is called militarization of textbook, where violent words, phrases or negative words are being used to explain a concept.

The adaptation of a textbook is a long process

and once a textbook is adapted, it is difficult to change that book; because of the multiple reasons. The result indicates that the factors influencing the process include teachers, learners and the management. And the standards involved in this domain could either be general or specific or both. The process of selection and evaluation of the literature in textbook is vast. (*Amerian and Khaivar, 2014: 523*)

3. The Impact on Human Life

The words being used in our daily life impact on our body and shapes human aura. The words employed in textbooks convey more than just meaning; they also serve as instruments

for molding our way of thinking and acting.

That indicates that if someone wants to elicit a particular response from the audience, he or she can do it by using certain phrases. However, it is also possible that the phrases chosen for textbooks, lectures, and student discussions will not achieve the desired results or divert the audience from their course; because they are the tools that will frame pupils' thinking and personalities, these words are extremely valuable and have high impact on human life.

On the other hand, he teacher can make significant use of the composition bell, he can use these hours to raise ethical issues and, by

stating ethical topics, oblige students to think and explore these issues.

(*Hosseini Dehshiri, 2022: 113*)

Psychology of Words

1. The Effects on Words on Human Brain and Personality

In past few decades, research in the field of Psychology has changed our beliefs. Linguistic research over the last 25 years has concluded that the influence of words and phrases on our thinking patterns and processes is extremely considerable.

We are not much aware about the influence of language we use, it effects our behavior in significant ways. The result shows that our concepts, believes and thinking patterns are shaped

in ways that we might not intentionally wish it to be, and that the sentences we use in our daily life may actually restrict us in achieving our goals. (Smith, 1997: 14)

Hence, the words that are being used in textbooks do not carry meaning only, they carry tools that shapes our thinking pattern and behavior. It means that if someone wishes to get the specific behavior from the audience, with some specific words, he or she can get the desired behavior.

Plus if the objective is not to reach to the defined goals or distract audience from their path, that could also be possible from the selection of words being used in textbooks, class lecture and student

discussion. Therefore, these words are highly valuable that cannot be used to transferring knowledge only; but also, these are the tools that will shape students thinking pattern and personality.

Newberg and Robert's study says: A single word has the power to influence the expression of genes that regulate physical and emotional stress. Positive words, such as "Peace" and "Love", can alter the expression of genes, strengthening areas in our frontal lobes and promoting the brain's cognitive functioning. They propel the motivational centers of the brain into action, according to the authors, and build resiliency. However, a single negative word can increase the activity in our

amygdala (the fear center of the brain).

This releases dozens of stress-producing hormones and neurotransmitters, which in turn interrupts our brains' functioning. This is especially with regard to logic, reason, and language. Angry words send alarm messages through the brain, and they partially shut down the logic and reasoning centers located in the frontal lobes. (*Ref: Cass, 2017*)

Our Sarf and Nahw textbooks are filled with violent words, phrases and sentences. We have multiple examples where these words have been used.

Through the words, human mind can be shaped and personality can be developed. Negative words, whether written or spoken

out loud, affects both listeners and readers, increasing anxiety and irritability and significantly reducing human cooperation and collaboration. (*Ibid: 146*)

Therefore, it is concluded that in practical, whenever a person is learning a new language, he or she is not learning a new technique of talking only; but also unconsciously and unintentionally learning a new way of thinking.

2. Human Aura and its Effects

In dictionaries, the Aura has been defined as Any subtle (something difficult to analyze or describe) and it is invisible when released.

The English authorities believe that the origin of term aura is from Latin, meaning "Air". While the

concerned authorities in Hindu religion have declared that it has its origin in Sanscrit root “Ar”, that means the spoke of the wheel. The fact that the aura radiates from human body of a person in a manner much like the radiation of the spokes of the wheel.

In brief, the human aura could be defined as delicate and light in a way that seems not to be of this world or emanation surrounding every single human being. The range of human aura is two to three feet, in all the direction from the body. It is believed that human aura has an oval shape. This aura is also referred as “Psychic atmosphere” of a person sometimes or his

“Magnetic atmosphere”.
(*Panchadasi, 2005: 6*)

In different cultures, human aura has been discussed. Experts have defined it with different words; some says it has seven layers, (*Harrison, 2022*) while other says it's like a light with oval shape around human body having six colors; (*Marques, 2013*) but all the experts accept the effects of human thinking on human.

Experts have discovered that that thought and the heart are interconnected and that the thought, as well as energy, may change the heart beats. It could increase or decrease the heart rate, effect the nutritional, metabolic, and endocrine functions within the regulation of cardiac activity. The thought effects

our aura, changing its energetics, hence, it influences on our physical state. It turns out that being an altruist is beneficial for the health. (*Anufrieva and Anufriev, 2018: 4*)

Research Analytic

1. Enemy's Plot: Militarization in Textbook

Since the beginning of this world, there are two powers against each other consistently working to defeat the other. The wise is someone who understands the enemy's plot and makes his strategy accordingly.

Imam Khamenei- The leader of the Islamic Republic of Iran- says:

You should notice that our enemy is busy attacking from all sides

today. They are making an explicit move. The enemy is entering the arena from all sides. The officials of the country, all capable personalities and the masses of the people should do whatever they can in the face of this enemy. They should prepare themselves in every area and field that they can and they should be present in the arena. They should have a sense of responsibility. (*Imam Khamenie, 2019*)

As said attacking from all the sides which includes education system as well, there are so many examples of enemy attacks that can be seen in traditional schooling systems' textbooks. Plus the educational agenda

of UNESCO 2030 is one of the Proves:

Educational system should teach the lifestyle and the philosophy of life to children on the basis of western principles. This is the gist of the 2030 Education Agenda. (Imam Khamenie, 2019)

Hence, the existence of enemy and his plot for us in the field of education is something that can't be denied.

Military metaphors have become part of our language over hundreds of years. This has been a normal process, since people tend naturally to draw upon experiences in one area of life in order to give fresh insight and understanding to

experiences in another. (Smith, 1997)

Becoming part of our language of any of the Military metaphors could be unintentionally, and has become normal now because of its frequency; but one think that have become clear now that this militarization in textbook has lead us to a domain which is not only undesired but also harmful for us and would not allow us to attain our goals. The story will not end here; this will have negative effects on students learning, mind and personality.

2. Political Agenda and Textbooks

A textbook is one of the powerful tools in education system and is being used for the political agenda

since long. For colonial administrators, the textbook became an instrument of norm maintenance.

(Kumar, 2005: 87)

The myth of the Aryan race and its superiority had been well established among educated Indians since the mid-nineteenth century. Colonial education and textbooks were among the agencies disseminating this myth. *(Ibid: 105)*

Now in today's world, where a book is published in one corner of the world and is being taught in the other corner, requires a strong process of adaptation of a textbook, adaptation of a book or using the historical examples without any based or judgment could have adverse psychological and intellectual effects on brain and human

personality. In recent years, the political parties spread their political agendas through text books.

Shivakumar- The President of Karnataka Pradesh Congress Committee, India-said that the Bharatiya Janata Party was spreading the poison of communalism among the youth. One of the technique spreading political agenda of this party is changing textbook in the name of revision. *(Shivakumar, 2022)*

By promoting their agenda, they try to achieve their political goals. The chief of Indian Council of Social Science Research (ICSSR) believes that textbook published by the government are responsible for “Anarchic trends” in Society. *(Surendran, 2017)*

So the expert believes that the textbooks could be a tool to drive the behavior of society. Therefore, these textbooks should be designed and prepared very carefully, selection of colors, pictures, text all have their own effects on human brain which leads to develop the personality.

Conclusion

Militarization is not related on Warfield only, the concept of militarization is being used in educational domain as well, especially in textbooks. Violent words and phrases being used in textbook represents militarization and need to be de-militarized.

The textbook is one of the powerful tools being used to transfer concept. The words and phrases a

textbook carry have its own psychology that effects on thinking pattern and processes. The words which we use in our daily develops our brain and shapes our personality.

Sibawayh in 8th Century was the first grammarian used “Zaraba” and “Qatala” in his Arabic grammar book named “Al-Kitaab”. Since then, the notion could be seen in large numbers in our “Sarf” and “Nahw” books.

Violent words and phrases has become a necessary part of our Arabic grammar books. The words and phrases which we use do not carry meanings only; but influence our thinking that leads to our brain development and finally effects on learners’ life.

Even a single word has power to influence our behavior. Violent words send alarm messages through the brain, and they partially shut down the logic and reasoning centers located in the frontal lobes.

The physical and emotional state of human being is also derived by positive or negative words being spoken or listened. Negative words, whether written or spoken, influence listeners and readers both that leads to anxiety and irritability. This uneasiness significantly reduces human cooperation and collaboration. The words and sentences we use effects the process of brain development that shapes our personality.

Human Aura which is an invisible part of human

personality is also connected by our thoughts which is based on the selection of words and sentences. Beside these psychological effects, enemy's plot in educational domain can also not be denied after UNESCO 2030 agenda.

Therefore, there is an extreme need to demilitarize our Arabic grammar textbooks. A shift from traditional phrases to strategic one, would help us to stop further personal and collective damages. These strategic phrases will help our generation to show their presence new era that will impart the concept of peace, harmony and pure life.

In general, the recommendations and suggestions of the research are as follows:

1. De-Militarization of Textbook: From Zaraba Zaidun to Nasara Hadiyun

Since the book of “*Al-Kitaab*” by Sibaway, in which he used the violent sentences and words like “He is going, hitting, killing and being hit”, there have been hundreds of book published in recent times; but unfortunately, the authors used the same sentences and word. Specially the word “Zaraba Zaidun” meaning “He hit Zaid”. Whether these words and phrases were used with an agenda or used in ignorance by Sibawayh is beyond our subject.

What is in our topic is that the use of these types of words and phrases is not only a cause of damage to

the personal life; but there is also a fear of deterioration in the society due to these types of words. Therefore, it is a time to make a shift from traditional phrases and words to strategic one in Surf and Nahw textbooks.

The word “Nasara” which means “To help” and the sentence “Nasara Hadiyun” mean “He helped Hadi” or something like that could be more strategic and peaceful in all the words and phrases being used in sarf and Nahw textbooks. These types of words and phrases have strong roots in Islamic tradition as well. Mainly, there are two objectives that could be achieve by the recommended words and sentences.

First, the root of these types of words and sentences goes to the Islamic tradition. Second, the words and sentences both are positive and would create positive aura and personality.

Based on the psychology of words, it will help us to achieve our personal and collective goals. It will help us to achieve maximum human potential and create a shield in front of our enemies to protect our individual and society.

2. Imparting the Concept of World Peace and Harmony for Pure Life

Peace, harmony and pure life are the basic prerequisite of a developed society. These values bring stability and order to

society, and they are a necessary condition for the survival and development of mankind.

A world deprived of these values will push the people to the jungle era and the society will be collapsed. There is a need to use different tools to establish these values in the society. One of the strong tools is textbook, which could be used at different levels.

One of the level is Houza where students learn Surf and Nahw. In Houza, students from 130 countries learn different values. This selection of text on one side will develop a positive personality of students and on the other side will effect on the global level; because these students will go back to their countries where the

will teach the values which they have learnt in Houza.

One of the elements of the global unrest could be the textbook of Houza selected by the Houza authorities. The textbook which is being used should be based on global accepted values, peace and harmony.

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